

5

A
V I N D I C A T I O N
O F T H E
H E B R E W S C R I P T U R E S ;
W I T H
A N I M A D V E R S I O N S
O N

The Mark set on Cain, the Giantship, Wizardry,
and Witchcraft, mentioned in the Pentateuch
and the Prophets.

A L S O

Strictures on Samson's accoutrement of his hostile
Foxes, the Woman of Tekoa, Job, &c. and
on various other passages of Scripture, as they
relate to Divinity, Philosophy, Law, Gospel,
Gentilism, or Christianity.

W I T H

A Preface to justify the ways of God to Men, address-
ed to Ecclesiastics, and Philosophers.

By J O H N D O V E.

What I have Written, I have Written.

L O N D O N :

Printed for WILLIAM NORRIS, at the Bible in
Ivy-Lane, Pater-noster-Row.

M D C C L X X I.

[Price Two Shillings.]

P R E F A C E.

PHAROA H king of Egypt, Nebuchadnezzar, king of Babylon, and the monarchs of that time, could boast what no prince before or after them could, viz. that the fellows of their royal society, and their priests, were all conjurers: but alas they are all dead!!! Their successors in our day decline that character, and modestly claim only that of conjecturers, yet unite with the old veterans in their opposition to Moses, without knowing why. We shall first expostulate with the philosophers, who explode his philosophy without understanding it; though all their own experiments prove his philosophy true, and their own a fiction, the gleanings of the lowest conceits of the apostate Jews, and the revolted Heathens, who had turned their backs upon the revelation of God. The whole of the modern philosophy, excepting that in it which agrees with Moses's, being a rebellion against nature, a blasphem-

my against the God of nature, whose almighty fiat spake it into being. Moses and the prophets stand clear of confounding nature with its Creator, while the moderns, with the old mystics cannot, or do not, distinguish them; making no more of the great Architect of nature, than the soul of it, as their souls are of their bodies. This was the crime of the old giants, the wizards, the witches, and of the heathen world. From those Enthusiasts our poet caught the plague, and blab'd of it in the following couplet:

All are but parts of one stupendous
whole,

Whose body nature is, and God the
soul.

As the fool thinketh,

So the bell clinketh,

or our rhimer had never clinked these two hideous lines. What enmity against truth, or ignorance of it, possessed Mr. Pope's mind when he wrote that verse, is hard to conceive; for I am witness the American Indians, and negroes of Africa are better instructed: nor have I any doubt, but that it would awaken the surprize, and offend the ears of Hottentots, Tartars, and Laplanders, to hear such language from an English poet. The man that can believe our poet in that distich, is so far from being a philosopher, that he must be in a stupendous

dous insensibility. I cannot conceive there is in Europe, either philosopher, or ecclesiastic, that will defend Mr. Pope here. Had Moses uttered such a blunder, the howle against him had been just ; but had our quack philosopher lived under Moses's law, and uttered such perverseness, his fate had been inevitable. Mr. Pope indeed deserves some pity, he was only the retailer of this linsy-woolsey stuff; Newton and Clark were the original manufacturers of it in this kingdom: poor Pope only held the linstock, they were the engineers; nor have I met with any save their dupes but abhor it. Those two gentlemen wriggled themselves into reputation, and flourished in the beginning of the present century; the former as a natural philosopher, the latter as a divine. The system of the former has scarcely any thing natural in it, but is a cobweb of his own weaving, of no consistence, as has been proved by gentlemen of the first rate for learning, who have been hunted off the stage with malignant shouts, with sticks and clubs, for attempting to establish truth, and justify the ways of God to man: the latter has presented the world with an unmeaning metaphysical divinity, picked up no one knows where; not from the scriptures, for he could not read them. The one attempted to realize his own imaginations, and to prove their truth by the mathematicks, but failed

in the attempt : the other attempted to realize nonentities, and to reason *à priori* ; a certain indication of his being a stranger to the very rudiments of reason, and of his not being able to reason at all.

There is a pleasure in surveying the works of God ; it fills the soul with an inexpressible admiration, with astonishment, and reverential delight ; but it gives pain to see their magnificence diminished and misrepresented ; to see the pillars of nature thrown down, and her fundamentals attacked ; to see the sacred oracles of God exploded, and mens vain imaginations established in their room : this stimulates the mind, rouses the soul, and excites her to make opposition.

The system of the two profound gentlemen above has left the sun a bankrupt, to set traps to catch comets for a supply of fuel ; for upon their own principles, he has been sending out a flood of light in all directions, to illimitable distances, for near six thousand years, without any supply, except as above, and that may have failed him hitherto for aught they know : nor do they pretend to know what becomes of his light ; it may be annihilated for aught they know. Nor indeed have they left any vestiges behind them to shew they knew any thing of the matter. Have they made, or found any better provision for the earth ? No. For they tell us not from whence

whence her vegetable treasure comes; nor what becomes of it when it has in profusion wasted its strength; nor how it is renewed: nor have they told us, when the invisible fluids of nature are hush'd in dead silence and a peaceful equilibrium, what rouses them into turbulence; nor what lulls them to rest again. In the most serene seasons, the heavens begin to lour and appear in gloom, the sea murmurs, the cormorant screams, the owl wails, the raven, the bittern, and the whole feathered race, grieve and seek shelter against the approaching uproar; thus it is with the cattle: the fish of the sea also give notice that the tempest is near, quit the surface, and immerse below its reach. The peasantry know its advances, while the modern philosopher stands the only ----- blank in the creation. Why? Because he has rejected the truth of nature, and embraced a fiction: or else he would have been able to have told us how and when he (God) causeth the earth to rest from the south, Job. xxxvii. 17. Instead of that, he whets his tongue to abuse Moses and the prophets for telling him.

How it should happen that Moses, who had once the greatest reputation of any man upon earth, should fall into the disgrace he is in at present, so as to be held in contempt by the most ignorant and prophane babblers, is hard to be accounted for by any
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but him that knows the depravity of the human heart, which I doubt our new-fangled philosophers neither know nor acknowledge.

The laws of Moses have been, and are, the basis of all the laws founded on equity, throughout the known world; his divinity, when understood, carries its own evidence with it; his philosophy cannot be overthrown; his integrity stands justified by his recording his own faults: yet the race of the old giants, who withstand God and his truth, the Nephilim (who still live) cannot forgive him for putting their ancestors to death for their crimes, and recording their shame; therefore they reject him: but had those profound gentlemen consulted the scriptures, or their common sense, they would, or might have seen their whole system to be a senseless bauble, absolutely contrary to the scriptures, and the truth of nature. Our kind translators indeed have made Job say, chap. xxvi. 7. He (God) stretcheth the north over the empty place, and hangeth the earth upon nothing: but Job says, he stretcheth the north upon תהו, Tohu, and he hangeth the earth upon בלימה, Baljamah. Tohu was never empty; and Baljamah is a compaction, strong as a molten speculum. Baljamah, includes the power of the whole heavens, firmament, or expansion, a power which nought but Omnipotence could establish; nor

nor aught else controul. By it all the operations of nature are effected, and the professor of philosophy that knows not that, and begins not here, will be just such another fool as he that attempts to learn music without the gamut, or to read without letters, a stranger to the first rudiments of natural philosophy.

With this power Moses sets off, Gen. i. and all the prophets celebrate it under various names, according to its diverse actions and conditions. I might multiply quotations here: Psal. cl. It is called the firmament of God's power; xix. that it sheweth his handy-works, &c. see Isa. xlii. 5. xliv. 25. Jer. x. 12. 2 Sam. xxii. 43. Deut. xxxiii. 26. Job. xxxv. 5. xxxvi. 28. xxxvii. 18, 24. xxxviii. 37. Psal. xviii. 12. lxviii. 34. lxxvii. 17. Prov. viii. 28. By it the earth revolves, and the planets too; by it minerals are formed, vegetation carried on, and all natural bodies augmented to their perfection, &c. &c. The strength of iron and brass, compared with it, is as rotten wood, or a broken reed. It needs not combustibles in a bomb-shell to burst it. In brief it is nature's magazine, from whence comes our corn, wine, oil, and all the exuberant blessings we enjoy. I am in no fear of confutation in this, but shall reject the authority of translators, of the Rabbies and Masorites, and appeal to the genuine simplicity of the original: nor shall any man bully or banter me out of that.

We have a good old English word, common in the south, expressive of weight, HEFT, from heave, heaven, heavy, derive it from which you please, weight is its meaning, as, what heft is it? let me see the heft of it: it is a vast heft (weight). In this sense the word is used in common, and as it is allowed to come from heave, let us see what that means. To heave, is to move by impulse (not by attraction) in any, or in all directions; the heft or weight of a body is then the force of that impulse: this is the very action of the heavens, the pressure, or stress impressed upon all bodies by what we call the firmament (expansion); and as Moses and the prophets declare this in the plainest language, there can be no doubt but our forefathers understood it so: till in later *enlightened* times the miraculous power of gravity was introduced, which is I think to pull all to the centre by a force, in proportion to the quantity of matter in a body, without any known cause; and for this we are to take Sir Isaac Newton's word, reject the first mechanical law of nature revealed by the God of nature; give up our senses, and deny facts which salute them and our reason too every moment, and with a sturdy faith give Sir Isaac credit. But since we live in a conjectural age, and are treated with scarcely any thing but conjectures, I have a right to conjecture as well as another man; and as I can be opposed by none
but

but men of yesterday, like myself, I will venture to conjecture, that our English word heave, from whence HEFT is allowed to be derived, is itself derived from הוה, hovah. I shall for the present leave the solution of this matter to the gentlemen of Crane-court; but if I have guessed right, (as I think I have) it behoves them to pause a moment. The reader may if he please derive haft, that which gives force to an axe, &c. in rearing it, also huff, to swell as leaven; he has my consent to add to these hove, hover, haven, our auxiliary verb have, &c.

I could give other similar instances in our language and philosophy too; but lest it should be deemed a philological felony, I forbear, and refer the reader to Bishop Wilkins's real character, where if he will compare the old version of the Pater-noster, with the present, he will find the moderns have no reason to boast of their improvement in language, or of their skill in translating.

When the present system of philosophy is contrasted with this revealed system, it appears as ridiculous as the bottle-conjurer, or the Cock-lane ghost, an experiment to try the credulity of mankind: for it certainly is as contrary to reason and common sense, as the doctrine of transubstantiation: nor can I think there is one man in Europe that seriously believes it. I am clear no man upon earth can prove its truth. Its bell-weather patrons, Newton and Clarke,
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were

were at last so far convinced of this, that the former was driven from, and gave up his principles, as may be seen by comparing the various editions of his opticks, published in his life-time: the latter began to learn Hebrew just before he died. *

It ought not to be wondered at, that we lay so much weight upon a thousand texts of scripture that might be cited, all speaking the same thing, and referring to the truth of nature, as it passes before our senses every moment, when the moral philosopher puts the whole weight of his moral law upon

* It must be allowed, Sir Isaac Newton was good at mathematics, but he certainly mislook their use, when he applied them to ascertain the distances, diameters, and densities of the heavenly bodies: for, by the disagreement of his followers in these points, we are obliged to conclude, they know nothing about it. The mathematicks are of excellent use when employed about their proper objects; but were never designed to rob their professors of common sense, and fill the vulgar with wonder. I remember to have read a Dutch philosopher, who pretended to tell by the mathematicks, how many particles of light flew from an inch of candle, of one inch diameter, in an hour; with other like whims. I knew a famous one, who thought his taylor a fool, because he could not make him a suit of clothes by measuring his thumb. Many more similar instances I could give, which engages me to believe they are not all conjurers, and that a goose, when she passes under the lintel of the barn-door, and lowers her head for fear of it, is as good a judge of the height of the lintel, as the best mathematician in Europe is of the distance of the sun from the earth, and that all the parade we have had about it, is merely theoretical: for they pish at the difference of fifty millions of miles, as if it were a difference of fifty inches only; and when those differences have been closely urged to them, they cry, pshaw, and treat you with contempt, as if such strides were to be considered as an hair's breadth in the measurement of such immense distances; of this I have been witness.

upon only one, that's notoriously mangled by a misconstruction as below : for the root and ground of morality, or of a moral law, is not to be discovered in ourselves, nor found in the heathen world ; but only by the revelation of God.

It will no doubt be enquired, whether I understand Sir Isaac Newton's philosophy ? No. No more than I understand the skeleton of a spectre ; but I perfectly understand that a spectre has no bones ; and I as perfectly understand that Sir Isaac Newton's philosophy is as void of truth, reason, or proof, as a spectre is of bones ; but surely I understand as much of his philosophy, as they do of the philosophy of Moses : for the warmest advocates for Newton have confest they do not understand him, while it is totally out of their power to prove that I do not understand Moses.

I hope the reader will have patience while we commune a few moments with Dr. Samuel Johnson. I am sorry to find him keeping those in countenance who traduce the works of God : It must have been accidental, owing to inattention ; for I cannot conceive him to be of the cabal. He tells us in his octavo dictionary, that darkness is not light ; that heat is not cold : that is truth, and I believe it. He furthermore tells us, that darkness is a privation of light, and cold of heat : if that be true, Moses sets off not only with a blunder, but a falsehood, and the prophets blunder too. Isa. xlv. 7.

23
 p. 29.
 32. " I form the light, and create darkness ;" it is presumed a privation cannot be the object of creation. Job. xxxviii. it is called, a swaddling band. If darkness be only a privation, not only Moses and the prophets, but our own senses and understandings deceive us. It may with equal propriety and truth be affirmed, that light is a privation of darkness, and heat of cold : for if darkness and cold are mere privations, it surely must be possible by the continuance of light and heat to drive them into nonexistence. But would not that be the ruin of nature? Verily it would. Were Dr. Johnson under the north pole but one moment, on our winter solstice, he would be convinced that darkness and cold were realities in nature, and had positive existence. A polished iron in his hand, would put the matter beyond dispute. The modern philosophers, avoiding to consider the invisible agents of nature as having permanent existence, have made Moses and the prophets write nonsense, while the charge of nonsense is at their own door : for what they call space, and sometimes extend it to an infinite void, Moses, &c. calls spirit, Gen. xxxii. 16. Jacob commands his servants, " let there be spirit between drove and drove : " Instead of the sides of the temple, it was the east, west, north, and south spirit of the temple that was measured, Ezek. xlii. 16, and verse 20, the four spirits of the temple, &c.

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This may appear strange language to those, who, misled by a false philosophy, have got a vacuum in their heads; but to all who have eyes and ears, it is rational and sound philosophical diction. In this Dr. Johnson falls short, and though the English language abounds with words of immediate Hebrew derivation, he seems carefully to avoid taking notice of it, but sends us to the Dutch, Danes, French, &c. in the plainest instances. Abba, is a Hebrew word originally, yet he sends us to the Syriac for its derivation. Babble, comes from the creed-makers babblement at Babel, but he sends us to the German and the French. Calumny, (of which I quickly expect to reap a plentiful crop) is as it were the very Hebrew word, yet he makes us debtor to the Latin for it. According to him we are obliged to the modern languages for the words Reek, Reechon, Ructation, Bar, (with its numerous branches in English), Earth, Sky, Yell, Machine, Nature, Cunning, Heathen, Hallow, Levite, Zone, Cassia, Hofannah, Dum, Rut, (the wheel-crack), Muse, Mosaic, Hallelujah, Nerve, Energy, Sack, Alphabet, Amen, &c. &c. Why Dr. Johnson should treat his readers, thus is inconceivable, it could not happen through ignorance. It seems rather to be owing to the disgrace the Hebrew lies under, and his unwillingness to share any part of it. I have seen gentlemen of this cast,

east, when the Hebrew has been urged to them, sneak off as if that language carried the plague in its bosom; others of high reputation in the classical form, abashed at the sight of a Hebrew bible, as at a pistol presented at them. The Rabinical tribe take another course, they fly to the Masorites, or skulk into Chaldea to avoid the force of Hebrew. What is the reason of all this? Why, like the owles they hate the light, and have weak eyes and cannot bear it: for the Hebrew language was, is, and will be the great conveyancer of truth to the human mind, while all others remain languid and faint, as failing to lead us up to the origin of things.

I think Dr. Johnson must know this: yet such is his complaisance to the classical tribe, that he sends us to the Greeks for our alphabet; though he cannot fail of knowing the Greeks were, two thousand years backwards, an insolent, proud banditti of thieves and robbers; their language was rude and unformed, without a grammar or lexicon to guide them, and their manners as unpolished as that of the Russians one hundred years backward; that they were held in contempt by the East-Indians; that they had a very imperfect alphabet from the Hebrews; so their Alpha Beta from the Aleph Beth of that people: therefore our alphabet may with more propriety be called the Alephbeth: but the
Hebrew

Hebrew must be dismissed from the system of the schools, and doom'd to oblivion; and so Mr. Sheridan would have it.

And are the clergy and philosophers also thus ignorant of that language throughout Europe? Yes, a few Oxonions and Germans excepted, they are; from the Pope to the Curate: nor have they any way to exculpate themselves from the charge above, but a worse will be against them; for if they know how to justify the Hebrew scriptures, Moses and the prophets, why have they concealed their knowledge so long? Why have they suffered such numbers of the deists, Voltaire, Bollingbrooke, Morgan, &c. &c. to triumph over them? or rather, Why have such numbers of them united to revile Moses and the sacred oracles of God? Why have they suffered God's word, and his works, to stand in a state of diversity? for they agree as the wax and the seal. Why have they suffered Job to be misrepresented in talking of the white of an egg, Job vi. 6. when Job is, with a propriety and peculiar energy of language far above their reach, demanding what taste, (weight) there is in a driviler's dreams? A severe, but just reprimand of Eliphaz, who had mistaken Job's case; a reprimand perfectly suitable to modern commentators, &c.

But as I have no delight, but a real pain in accusing them, I would fain have them roll the reproach from themselves: in order

der to that, let them shew that I have misrepresented them ; for I wish to be supported by nothing but truth : and accusations from a sinner against his fellow-sinner, are similar to the kettle's quarrelling with the pot for its blackness ; therefore I would expostulate with them.---When Christ Jesus recommended to his followers to search the scriptures, there were none but the Hebrew scriptures extant : but do not your preceptors, instead of following their Lord's example, oblige you to search the books of the idolatrous Heathens ? Is not this to initiate you into the mysteries of heathenism, to teach you to invoke their gods for inspiration, and qualify you for the heathen priesthood, rather than for ministers of the gospel ? Hath not this early contamination of the mind, added to the depravity of human nature, the strongest tendency to steel the mind against the reception of truth in its simplicity ? But as if those fences against truth were not strong enough, when curiosity leads any of you to study the scriptures in that sacred language, do you not find them barricaded by the Rabbies, who, to blind Christians, have added to the blindness of their own posterity ? Therefore give me leave to ask, whether it is possible to make common sense of the scripture, till this lumber be parted with ? I leave this query to your own reflection, and consent that Dr. Warburton and Ken-
nicot

nicot be called in to assist. I look upon it as impossible for any man to be a deist in creed, when he understands the genuine simplicity of the hebrew scripture, and very difficult to avoid it in its present disguise. I found it so thirty years backward, and had learnt the miscreant Shibboleth. When this matter is settled, it would be kind to tell us what the man was doing, Num. xv. 32, 33, whether he was really gathering sticks, or carving a stump to make him a god. And also, whether it were ravens, 1 Kings xvii. or the העֲרָבִים, the mixed people that supplied Elijah with bread and flesh?

It would be kind in them also to consider the word עלם, Olem, in the old testament; and as the Septuagint, and the writers of the new testament have substituted the word aion, αιων, for it, and as those two words, as they are variously rendered, make a sad jumble in the translation, it would be an acceptable service. This will bring them forward, and perhaps enable them to draw the line between revelation and reason, and to confine the latter to its proper limits; for till that be done with more exactness than it has hitherto, it will be no wonder to hear the stammerers of Asdod retailing paganism from their pulpits, and passing it upon their hearers for christianity: for while they have suffered the philosophers to expunge nearly all the mechanical laws of nature out of their system, and adopted a moral law of nature

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into their own (*reason* they call it) those that think among the common people are baffled and driven into deism.*

We profess a revealed religion : nor do I know of any other : for I never could find out what natural religion was ; nor can its professors tell me. They have to a man mistaken the traditions of revelation spread over the whole world for it, and fondled the wanderer as their own offspring. I would fain know, with what propriety this mulatto vagrant, moulded into the manners and debased customs of heathen nations, came to be past upon us as the legitimate child of human reason, and adopted into the christian church ? Tell us, O ye sages ! A man of very little reading may soon perceive the wild conclusions of this spurious stroller among the Gentoos, the Chinese, the southern American Indians, Mahometans, Egyptians, &c. concerning the being and worship of God, &c. And indeed, one would be glad to know the proper office of reason, its power without revelation to judge concerning the being and worship of God, his creation, providential government ; or of sacrificature, the incarnation, resurrection, immortality, pardon of sin, or even of morality.

* It does not appear that the Hebrew language has been understood since the apostolic age, which may be one reason of that confusion in sentiment, which has distracted the church from that day to this ; and the philosophers too, who have exploded the scriptures, and followed the heathens.

rality. Hath it made it any discovery or progress beyond the traditional ones received? Enlighten us here, ye reverend fathers, or we shall make use of our common sense, and cast out the hagareen mongrel to the owles, the bats, and bitterns, as not worthy the hospitable reception of any human being. What figure then must a preacher of the gospel make with the notion of a law of nature in his head? Just such another as the philosophers with a vacuum in theirs. The reader will now ask, does not Paul establish the doctrine of a law of nature, Rom. ii. 14, 15? No. For to make Paul speak their sense, they have in the translation transposed his words, and artfully misplaced the comma: for Paul declares there, that they had by nature no law at all. And if they had a law in their hearts or their heads, besides as above, it behoves those who think they had, to reconcile Paul's reasoning in the foregoing chapter with this text, and with his other epistles. Paul was a rational man, and reasons as pungently and clearly as any man can now boast: yet, when he was called to preach the gospel, he consulted not with flesh and blood, with reason or the law of nature. He went, furnished with nought but the revelation of God, into the heathen world, where we are forsooth to look for the law of nature and reason: he found them a senseless, lawless, licentious rabble, wor-

shipping stocks and stumps for the unknown God, with this chimerical law of nature in their breasts, and might have been worshipped himself if he would. O ye sons of science, when will you open your eyes; or at least cease to attempt to shut ours, and suffer us to have common sense? Go learn of him that made and redeemed you. His gospel was promulged to pull down the pride of human reason, and where it has not that effect, it can have none upon the mind, Job xi. Jer. x. 2 Cor. x. 5.

I have but a few requests more at present; one is, that Paul may be suffered to write common sense, 1 Cor. vi. 4, 5. I ask the same for Peter, 1 Pet. i. 2. and that Samson may be excused sucking the jaw bone, and grinding at the mill.

I meet with the phrase, in Christ, about one hundred and fifty times in the new testament, Col. ii. 10, 11. If they would for their own sakes consider the name Levi, with the original institution and office of the Levites, and compare with Rom. chap. v. with the *οι πολλοι* there, it would be a better manuduction in divinity than all the classicks and comments extant. Rom. iii. 24. viii. 1, 2, 39. xvi. 3. 1 Cor. i. 2. 30. 1 John v. 20. John xv. &c. In the old testament I meet with an expression of equal import many hundred times, Isa. xlv. 17, 24, 25. Jer. iii. 23. 1 Sam. ii. 1. Psal. xxxiv. 3. xxxvii. 3, 7. Isa. lviii. 14. lix. 10. xiv. 17. &c. &c.

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An expression in such common use must mean something; and as neither the scientifics, or the systematics have told us what it means, it would be kind if you would, as also what John means in his 1 Epistle iv. 17. and v. 10, 11.

It is presumed I have now done enough to be put under the ban by some, while others will acquit me; for there can be no doubt but it may fall into the hands of some rational men, and into hands of others who are infidels; the former will think it behoves them to understand Moses and the prophets, before they censure them: all that I can do for the latter, is to recommend an epispastic for the head, and helebore for snuff; opium and water-gruel for their regimen; with a dark room; while they will prescribe the same course for me: and herein they will be joined by the sidrophils, the vicars of Bray, and all those infected with the botch of Egypt: these with imperious scorn, will vote me a madman, riding my Hebrew hobby-horse in my phrensy. There can be no doubt but I shall be charged with arrogance, insolence, petulance, impudence, and rancour; for children will be angry when robb'd of their baubles, and call names, so will the philosophers too: but I shall invalidate those charges, by denying them wholly, and affirming I have written with a true benevolence. As to madness, I will tell them
how

how mad I have been, and how long the fatal diognostic has been upon me. In my childhood, I enquired how I came into existence, and how other things came to be; the first they evaded; in the last I was told things came by nature: I thought then nature must be mighty pretty, and wanted to know where she lived, and who she was, but could obtain no intelligence: at about thirteen years of age I got at books. O sorrowful to tell! I used to read by moonlight; the moon according to the vulgar philosophy has a bad influence on weak minds; be that as it will, my calamity was only *quo ad hoc*, and I had long intervals; I read on enough to have made ten men mad, and sometimes thought the authors not very sober; I encountered octavos in abundance, and some huge folios, but might as well have whistled all the while: for their authors left me where I found them, in total ignorance of the object of my enquiry, and there I had remained but for Moses. Does the reader sneer? let him sneer; maugre that I am in hopes, if he has patience, he will find some sober pages in the following pamphlet; unless he has suffered by the canine bite of the reviewers, and an intellectual hydrophobia has seized him; if so, I am afraid reading will only increase his disorder: I know it increased my sorrow; for I found it hard work, and expensive, to trail through dirty pages to be

be treated with romance. If the reader will call him mad who perseveres in an inquest after truth, simple truth, which may be securely rested on, I shall not think him very sober, since in this I hope I have not lost my labour. The search has been tedious, because she was long since banished from the earth, nor dare appear without danger. The princes of the east, and of the continent, have expell'd her their courts, their ministers hate her, their lawyers abuse her, their philosophers despise her, and their priests will hold no correspondence with her, but persecute her disciples with fire and faggots; while they hold the lower classes of the people in a total ignorance of her. The money-jobber starts at her name as at the appearance of a ghost; he strouts and swears he'll give her no entertainment; for that he does not understand the doctrine of restitution. To seek her in the habitations of these sons of violence, is similar to the seeking honey from a nest of hornets, or milk from mad bulls. Being exil'd as above, I followed her to a land of light and liberty as it is called. Here I found her fallen in the streets, trampled and hooted by buffoons, shut out of all the public and private places of business, pleasure, aye and of devotion too; even the pietist and the orthodox shut their doors against her; she can find no room in the heads, hearts, or hands, of any man
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in whom the love of money is predominant; all those make the shekel large, and the ephah small, Amos viii. 5. and stand with the balances of deceit in their hands, laugh at Zacheus for not keeping what he had, and getting more by his old trade: yet they all have an ornamented dowdy which they call by her name, seated on her throne, and to save appearances, with solemn grimace bow down to it: for as Jannes and Jambres withstood Moses, so do these also resist the truth, 2 Tim. iii. 8. they are destitute of it, supposing gain to be godliness, but pierce themselves through with many sorrows, to get what they have no heart to use or enjoy, 1 Tim. vi. 5.

After being thus buffeted, and mobled in grotesque, excluded and hiss'd, she found shelter in a few generous breasts, where, in a peaceful habitation, she dwells; nor can she live any where else: she flies the predominant love of money as from hell, for she says,

- “ If giving be of joys thy chief,
- “ Thou never wilt become a thief.
- “ If hoarding be of joys thy chief,
- “ Thou always wilt remain a thief.

But here I draw the curtain for compassion sake, and have only to add, that were the veil taken away from the books of Moses and the prophets, the scriptures would appear worthy the wisdom of God in giving them to us; for with all the obscurity

curity with which artful men have darkened them, they yet exceed all other books in their original sublimity of stile, clearness of ideas, but, above all, in the purity of doctrine; and when they are understood, they strike light upon the intellects, with an effulgence similar to that of the light of the unclouded sun in its meridian splendor upon our bodily eyes; but all tending to, and terminating in the discovery of the redemption and restoration of a lost and rebellious world, by the blood of God's Messiah. This is the truth, and we know it, and he that knows it not, let his pretences be what they will, is an unhappy man.

The commentators, &c. finding those texts above incompatible with their systems as truth is to falsehood, have lowered their sense, and modified their meaning to their own liking: nor dare any man speak the truth here, but he is persecuted and treated as an outcast, and branded by the name of an Antinomian, as of old by the pious Mr. Baxter, Flavel, &c. who in their zeal dug up the gospel by the roots. But notwithstanding, I doubt not of being always able to maintain by the scriptures, that the phrase *by, in, and through* Christ, imports our privilege to stand in all that Christ did or suffered; and by the faith of the gospel to apply, possess and enjoy Christ in all, and at all times, compleatly

as he hath made, and presented us to God, Heb. x. 14. Col. ii. 10. 1 John iv. 17. 1 Cor. i. 30. 1 John v. 20. &c. or in other words, that redemption or salvation, is a matter perfected and completed, not left to us to put the finishing hand to it; and that this doctrine never did, nor ever will lead to licentiousness: it had the quite contrary effect upon Zachæus, it led him to restitution, Luke xix. 8. on the jailor, it led him to humanity, Acts xvi. 33. on the gentile converts at Corinth, &c. it led them to hospitality and honesty. It had the same effect upon all the old testament believers.

“ The same is true of Crispus, Justus,
 “ Sergius Paulus, Dionysius, Demaris,
 “ Cornelius, and the 5000 to whom Peter
 “ opened the gospel, at the day of Pente-
 “ cost. All these without any conditional
 “ virtues, probationary works, or, initial
 “ services, received the word and were re-
 “ stored, (saved); they became with all rea-
 “ diness of acceptance and freedom of ac-
 “ cess, of Heathens Christians, of bond-
 “ men of Satan, a quickened people alive in
 “ Christ; they passed from death to life,
 “ (i. e. they had the sensation of it) even
 “ into the glorious liberty of the children
 “ of God, and were to their own know-
 “ ledge renewed at once, by the all-pow-
 “ erful gift of grace, so great is the efficacy
 “ of the believing spirit.” And all this
 without

without any danger of licentiousness ; the royal castan, the wedding garment will always be an impregnable barrier against that, Math. xxvi. 11---14. The doctrine of a finished salvation, as founded on prophetic and apostolic testimony, but more especially as founded on the last words of the dying Saviour on the cross, John xix. 30. **IT IS FINISHED**, will for ever lead to gratitude and thanksgiving ; but never to licentiousness, nor to attempts by our contaminated obedience, devotion, repentance, piety, charity, morality, &c. to put the finishing hand to it. When Christ uttered those words and gave up the ghost, then the redemption and salvation of sinners was accomplished, consummated, and the restoration of the lost insured : that was the language of his resurrection from the dead. Then the sinner was freed from the law, curse, death, hell, and the devil ; to serve God in newness of life, and be a slave no more : and where this doctrine is believed with the heart, it will invariably have this effect. This is so notoriously the language of the prophets, evangelists, and apostles, that it would be affronting the reader's understanding to pour upon him the thousands of quotations that confirm it.

This is not more the the privilege of the pharisee, than of the profligate ; of the labouring Baxterian, than of the felon ; of the orthodox puritan, than of the ungodly sinner ;

siuner ; for we are all, before God, in the same predicament, all guilty, Rom. iii. 19, 23. iv. 4, 5. Isa. lxxv. 1. 1 Pet. iii. 21. &c. &c. Is this heresy ? No. It is the positive declaration of the whole revelation of God, to which I ultimately appeal.

The man lives not but wishes happiness, safety, and stability to himself ; but he errs in the pursuit of it ; nay, he rejects it while he seeks it in his pride or policy, in his bags or stocks, in his multiplied pater-nosters, or defective devotions ; in morality, piety, fastings, austerities, &c. and while he seeks it as it were by the works of the law, Rom. ix. 32. for it is only to be had in the simplicity of the gospel, by the resurrection of Christ from the dead, 1 Pet. iii. 21. All other ways are summer brooks, exhausted cisterns, and waters that fail ; this is the confession of all protestant churches, how much soever they differ from it in their practice. That this may be the lot of the worst enemy I have, and that he may enjoy stability in peace here, and for ever, is the sincere wish of the author.

STRICTURES, &c.

IT is a truth not to be denied, that in the same proportion as the wisdom and learning of the ancient Egyptians are magnified, the veracity of Moses and the authenticity of his history sink, and are invalidated: it is the same with the law of nature and the whole revelation of God; for as the former rises in esteem, the latter sinks: for if the wisdom, &c. of the ancient Egyptians can be supported, and it can be proved that Moses received his learning from them, we have nothing to do with him; or if the law of nature can be established, or its existence beyond the brains of Enthusiasts proved, we have no need of other instruction, nor of any other revelation at all; for those opposites act as the ends of a balance beam, the rise of the one is the fall of the other: yet it is become so fashionable of late, amongst our gentlemen

of taste, our pedantic animals, to abuse Moses and his writings, and to exalt the wisdom and learning of the ancient Egyptians, so as to treat as a novice him that will not boldly cast contempt upon that Hebrew philosopher, and slur the writing which they themselves cannot read. Similar to this they treat those who will not bow to that nonentity, the law of nature. When our infidel has been initiated by his companions, and has improved a little, he thinks himself a pretty fellow. Sorrowful to tell, the literati, the ecclesiastics, the politicians, philosophers, poets, &c. have set the example! and tho' some of them can prate over the stories of the heathen gods and goddesses as readily as a mariner can box his compass, and are then esteemed good classic scholars, and men of prodigious reading and learning; yet all the mighty pains they have taken about those heathen fables, with their infinite ignorance of Moses and his ritual, hath led them into a labyrinth, and left them there fools, unable to explain what they themselves are so fond of. Notwithstanding they are continually yelping at the institutions of God by Moses, as rites weak and ridiculous, they have kept themselves in a state of total ignorance of the reason of their appointment, and will allow no one to know any thing about them: yet those rituals are as absolutely rational to those who have qualifications to examine them,

them, as they are unintelligible to our scorers. Are they better acquainted with the ritual of the heathen than they are with that of Moses? no: the wisest men amongst the heathens, were they alive, would laugh at them for their ignorance of both. I know the fashion and learning of the times are in their favour, i. e. with great effrontery to cry up the wisdom and learning of the heathen nations, the Egyptians, Greeks, Romans, Gentoos, Hindoos, &c. &c. and to trample upon that of the Hebrews; yet if those men knew how they expose themselves to all that know any thing of Moses and the heathen nations, common sense would make them hold their peace; for I never yet found, nor ever expect to find, one man among those of this turn, numerous as they are in this kingdom, that was a man of reading, learning, or common or sound reason: All that I have met with, or read, have been smatterers, pedants, and ignorant buffoons, swollen with their own self-conceit: they are a kind of hornets; if you affront them by differing from them, they buz and hum, and hiss and sting; but less of their hum and more of their patience would become them; then perhaps, in time they might become rational creatures, for at present they certainly are in a delirium. The reader will easily perceive I intend to give no quarter; nor will I ask any: my design is, to expose their ignorance, or give them an opportunity to expose mine.

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The fame of the monuments of Egypt, it is presumed, has spread over the whole world ; but the reasons of their being built, or their utility, has never been shewn : nor can I conceive their wisdom very conspicuous in employing thirty-six thousand six hundred men twenty years, in building one of them, since when built it was of no use. If we may credit history, the largest of them was built by the strumpet Rhodope ; but how she should be able to pay such a number of men for so long a time, I own my faith not sturdy enough to keep clear of doubt, even admitting the obscenity of their worship, and that she was a priestess. Be that as it will, I readily believe the Egyptians couched their principles of divinity, philosophy, history, and politicks, under those hieroglyphic sculptures and mystical figures on them ; but they have long since been perfectly unintelligible, even to the Egyptians themselves. Jamblicus tells us indeed, that Pythagoras and Plato had all their learning from the pillars of Trismegistus and his hieroglyphics ; but where is the man that will undertake with any certainty to shew who Trismegistus was, where he lived, or when he wrote, or what monuments he built ? But admitting what Jamblicus says to be true, what Orpheus says ought to have equal weight ; and if it has not, we know it to be true, that no man hath ever seen the face of God, but one man of the Chaldean

Chaldean blood (Moses), of whom it is written, that he spake with God face to face as one man speaketh to another. He (Plato) then gives us a short character of the Deity, not in the recess or abstract, but in respect to the agency of his spirit upon nature, and acquaints us with the origin of his doctrine; and verily he derives it from the fountain-head. The prophets, saith he, of the ancient fathers taught us these things which God delivered to them heretofore. This, among other things, gave Plutarch occasion to call his learning sacred: this also made that learned man Stuchus Eugubinus, with great diligence and a commendable curiosity, make a certain analogy between the doctrine of Moses and that of Orpheus. He was the first philosopher and divine among the Greeks. I might here cite Augustine, Eusebius, Marfilius, Jucinus, Picus, Mossellanus, Fabius, Paulinus, &c. who speak of his works, and of him, with great reputation. This does not appear to have ever been the case of the ancient Egyptians, till our modern sons of violence, in opposition to Moses, exalted them: yet Egypt was only the pitcher to the fountain; for that they received all their learning in general from the Hebrews, rests not on supposition, but is a fact, acknowledged by all men of learning. Some Grecians were also taught by the Jews; for Aristobulus, who lived in the time of the Maccabees, was himself a Jew,

Jew; writes to Ptolomy Philomater king of Egypt, and affirms that the Pentateuch of Moses was translated into Greek before the time of Alexander the great, and that it came to the hands of Pythagoras and Plato. And Numerius the Pythagorean calls Plato Moses speaking in the Greek dialect; by which he means, not a similitude of stile, but a conformity of principles.

There is no wisdom in nature but what comes from God; for he made nature, it is properly his machine, the knowledge of it he communicated to the first man, from him his children received it, and they taught their posterity: thus the Hebrews having the spiritual birth-right, this knowledge was their inheritance; it was theirs by pre-occupance; they had the custody of the hieroglyphicks, oracles, emblems, services, traditions, &c. till the revelation was in writing; but alas we, in point of learning, knowledge, and time, are far removed, and as it were in a strange land, we languish at a distance from the fountain, drink from muddy streams, dashed with poison by the wicked artifice of priest-philosophers, &c. we cannot now drink from Holy Hiddekel, nor shall, till after our restoration.

Before writing was, the Egyptians had a traditional knowledge from the Hebrews; the Grecians from the Egyptians, the Romans from the Grecians, and from the Romans, some of the evanescent branches of their learning

learning reach'd us, mixed with ten thousand falsehoods, much superstition and more heathenism: the kernel is lost, and we have only the shell to lick. This is the true origin, and the whole stock, of our boasted learning; and it will be found upon the whole, that we have lost more of the original stock than has been accumulated by all our acquisitions since the patriarchal age. There are a few exceptions, of men who have had sense enough to trample upon this senseless heap of traditional rubbish, and humility to learn the origin and operations of nature from Moses and the prophets; to separate the corn from the chaff, the wisdom of God from the whimsies of men.

That Moses was skilled in all the learning of the Egyptians is granted; and what then? will it follow that they were equally skilled with him? by no means; that they were not is manifest. A foreigner comes to England fraught with all the learning we are possessed of; but perhaps he will laugh at us for having no more. A philosopher may arrive from abroad, or he may be bred up among us; but it will not follow that the measure of his understanding is limited to the scanty pattern of our school stuff?

The Egyptians might have, and it appears they had, a wild confused notion of the original revelation; and more they had not, nor could have. They were the offspring of Mitzraim, the son of Ham, the son

son of Noah; Cush was his brother, and the father of Nimrod; Canaan was another son of Mitzraim, he begot Heth, from whence the Heathen took their name and first principles: Eber, from whom the Hebrews descended, and from whom they took their name, was the grandson of Noah by Shem, to whom the inheritance belonged. Eber was born A. M. 1724; and it is reasonable to believe Mitzraim was not born before: Moses was born A. M. 2432, he entered the wilderness A. M. 2513; so that from the birth of Mitzraim to the time that Moses left Egypt was 789 years; a short time for a mighty empire to arise from one man, and I suppose one woman. It appears too that they were not numerous, or why did they fear the increase of the Israelites? It appears too by the employment of the Israelites in their slavery, that they had not then made their country commodious; for it is more than probable the bricks they made were to render the river Nile so, to water the country.

We have the account from Patricius, Philo, Josephus, &c. of the schools of Shem and Heber, and of none other. The learning of those schools spread into Chaldea by the means of Zoroaster who had been instructed in them. Apuleius allows him to have skill in medicine; St. Hierome, Origen, Propertius, Cicero, Philelphus, &c. allow he had skill in Astronomy, upon the account
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of which the Chaldeans pass for Astrologers as currently as the Canaanites for merchants, or the Arabians for robbers. We have the authority of Averroes, who says, that philosophy was some time in as much repute in Chaldea as it was in his time in Spain, by means of the university of Corduba. All this learning was afterwards transplanted into Egypt, when Abraham went down to sojourn there because the famine was sore in the land; that was about 280 years before the birth of Moses. Josephus and Plato both agree that, during his abode there, he taught the Egyptian priests the mathematics, and gave them the first rudiments of all the other sciences, which were afterwards so much improved, that Egypt became the channel by which the Greeks got their wisdom and learning, (as above) by the travels of Orpheus, Thales, Democritus, Pythagoras, and others: The first brought them theology; the second mathematics; the third philosophy; and the last all the fore-mentioned, with moral philosophy. The hopeful use the Egyptians made of their Chaldean learning may be collected from their manners in the time of Moses. The late Dr. Morgan once told me, that if the old Chaldeans tables had been destroyed, the astronomers had not to this day been able to have calculated an eclipse. Will any of our learned tribe overthrow or controul the account we have given of the schools of

Shem and Heber? or will they give us any account at all of the schools of Mitzraim and his sons? The only school I ever heard they had was that at Babel, from whence ten times ten thousand plagues were scattered over the face of the whole earth, and remain to this day. The Egyptians were never famous for learning till our modern infidels made them so, in opposition to Moses; nor for any thing I ever heard, except for the most stupid idolatry, worshipping a multitude of gods in the most obscene manner, that common decency forbids the recapitulation. Had they not descended below cats, dogs, bulls, onions, &c. as symbols of their god, one might have winked; but their worship was more scandalous than that of any nation besides; they were the mother of harlots, and spread their abominations all around them.

Abraham, who was a prince, went into Egypt; and about 240 years after, Joseph who was next the king was there; and the Egyptians, by their contiguity to and commerce with the Hebrews, could not fail of having a tradition or knowlege of the true God, and of his worship from them; and they might then also have been instructed in all other useful learning; for it is a fact, that the Hebrews were at that time a learned people, and that there was not another nation upon earth which had any learning worth knowing. If other nations had learning

ing besides the Hebrews, let our Deists shew what nation had, and how they came by it, or cease their howl against Moses.

This is a task it is presumed not one man in Europe will have the rashness to undertake, or turn advocate for the learning of Egypt at that time; when such an one appears, he will find himself in the condition of Appion, who invoked the devil to know what countryman Homer was; or of Hermolaus Barbarus, as related by Bodin, who did the same to know what Aristotle meant by the word Eutelechia; or of one, as Nephus says in his time, who had the way to make the philosopher's stone shewn him by a bearded devil. But since to aggrandize the learning of the Egyptians, and to lessen that of Moses, is a chief point with the Deists, it is expected, if there be one man of learning or reading among them, that he will step in here, and justify his fellow-ignorants the Egyptians. The Divine Legation may help him here, for it is a wonderful performance: Lord Bollingbroke, Voltaire, Morgan, &c. are champions in the cause; but they all appear without their armour; they have nothing to annoy their antagonist or defend themselves with, but their dogmata. If we had nothing more to prove the stupor of the Egyptians than the answer of their king to Moses, *Exod. chap. v. 2*, and his daughter going down to worship the river, when she found Moses, it would be enough: But the

story of Cambyfes, when he returned to the city of Memphis defeated in battle, and found the people in a tumult of joy at the descent of their god (a pied bull), paying adoration to it in their temple, one would think more than sufficient to stop the impudent roar of modern infidels in support of the wisdom of the Egyptians against Moses. That Moses was acquainted with the abstruse mysteries of nature is a truth denied by none but a few upstart philosophers, who would rival him without ever having read or understood him. That the Egyptians, or other heathen nations, knew any thing of nature does not appear, unless they will be so absurd as to infer they did from their making a god, and worshipping it under a variety of symbols of their own invention. Nor had they any other god, as appears by the scriptures, and by all the Heathen books that are come down to us: By the former, they appear to be an ignorant, idolatrous, and contemptible nation; by the latter, we hear of a little learning which they got from the Hebrews, but which they soon turned into fraud and cheat.—And here we take our leave of them, and return to Moses.

Will any man adventure to overthrow the account he has given of the creation? Could any or all the men upon earth have ever discovered the origin of the world, if Moses had not told them, “in the beginning God created the heavens and the earth?” When
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any man thinks he could have made the inference from the works of God, viz. the sun, moon, stars, &c. he must indulge me to laugh at his vanity, and to ask him, why the Heathen world did not make the inference? for they were to a man ignorant, and knew not how nature came into being; but mistook it for God, and worshipped it as God, maintaining the eternity of their material god, and denying that there was a God of nature. Moreover, when the traditional account of the creation and formation of nature by the almighty power of God reached them, they would not nor did believe it; yet popular ignorance will maintain the discovery might have been made by a man suckled by a bear, without a revelation by Moses or any other.

The three first chapters of Genesis contain a revelation of what otherwise would never have been known, i. e. the first principles or rudiments of knowledge natural and divine. Those chapters, and the subsequent writings of Moses and the prophets, are both rational and majestic, dwelling not upon notions, but effects, and such as declare both the power and wisdom of God the creator: But for the matter recorded in those chapters, the human race had never emerged into science; it is owing to an original revelation that we are rational creatures; for we were created, and are successively brought into being only potentially so; we

we have not intuition, we have nothing innate, language is not nor ever was natural. If there are any too blind, or too proud to own themselves born thus ignorant, thus empty, thus void of all intelligence, but what arrives first at the mind by instruction, example, &c. there is too much reason to fear that such an intuitive philosopher will die a fool. By this, I do not mean a mere ineptitude of mind, unable to proceed beyond the school; nor do I mean to extinguish the intellectual fire, when it is kindled; but I mean, that the mind cannot step one step till it is instructed. I hope no trifler will refuse to call these first instructions a revelation; if such there be, I cannot stay to answer him. That there is a God, and that he created the world, i. e. that all that which has now material existence was once nothing, are truths indelible, when once known; but how are they to enter the mind of an untaught man? It lies upon our dear self-conceited philosophers, who think they could have made the discovery by their inward light, or by deduction of reason without revelation, to give the world a specimen of their skill, and to be careful not to leave us to judge of the medal by the flask. When language and the use of reason have been taught, possibly some faint gleam of those truths might have been arrived at; yet I doubt:—But how will any man possess himself of those

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two rudiments unshapen? yet they are so necessary, that without instruction in them both, reasoning and oratory would make but a sluggish progress. I doubt not but our philosophical geniuses will think their understanding affronted here; I have no design to affront them, but to propose truth to their understanding, and leave it to their option to embrace it or not. But in order to that, I would advise them to get themselves qualified, by taking an impartial survey of their intellectual powers, and in pursuit of science to keep within those limits; for there are some truths which lie beyond, and must be brought home to us, before we can know them, i. e. they must be revealed, or we must remain ignorant of them. When the revelation is made, we may go on, as is the case in trigonometry, &c. to discover truths in our sphere, and to examine the evidence and certainty of such as have been discovered to us. This is the proper office of reason, the business of the rational creature; if he takes but one step beyond this circle of knowledge, he is in the condition of a traveller, lost in a dark and howling wilderness without a guide. The reader will no doubt ask, where then shall he look for an intelligent creature? I can better tell him where he is not to look than where he is; he is not to look for him among the university Quixotes, who are ready to dispute with the devil, and give him which side of the question

tion he pleases ; nor are you to look to the fools in folio, who will needs write before they can read ; nor to the casuists, who can settle every man's conscience but their own ; nor to the commentators, who can give every sense of the text, but the true one ; nor to the system-mongers, who will cripple the whole scripture to make it speak their sense ; nor to the philosophers, who believe only what themselves write ; nor to the rabbies, who have confounded the truth with their cabalistical lies : Those are all a kind of Pythonists, they write and speak they know not what ; they darken counsel by words without knowledge. To examine their systems of divinity, philosophy, &c. were enough to make a man mad, or to drive him into pyrrhonism, to doubt there was no standard for truth, or that it was unfathomable, and we were sent hither to grope in the dark.

Science is now much in the same uncertain condition it was at the beginning of the last century (except our divinity, in which we have lost ground) ; and the same may be said of the rest of the sciences that was said of the philosophy of that day, by a gentleman then living, “ I have often admired, (saith he) that the very end and result of their philosophy did not clearly discover its falsity ; it is a mere help to discourse ; mood and figure are their two pillars, their non ultra ; their whole heptarchy
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ends in a conjecture, and the best philosopher among them is but a scold well disciplined; their seven years study are seven years of famine; they leave the mind not satisfied, and are more a dream than that of Pharaoh: for verily, if the stage of dreams be no where beyond the fancy, then the fancies of those men being no where beyond, their authors may rest on the same pillow. Their conceptions are not grounded on any reasons existent in nature, but they would ground nature on reasons framed and principled by their own conceptions." This is the case of our modern systems of philosophy, they are nothing more than an exhibition of conundrums interminable: the truth of that, it is presumed, will appear from the following sketch. The modern philosophers, nearly to a man, reject Moses; though I am afraid they never will be able to reach his philosophy, being void of every qualification to understand him; yet with their eyes shut they abuse him. He affirms, In the beginning God made the heavens and the earth. " They maintain the eternity of matter, make a god of it, and bow down to the god of their own setting up, and, like Nebuchadnezzar, would put every man into a fiery furnace, that refuses obedience. They not only maintain the eternity of matter, but they make it infinitely extended, and each part infinitely divisible, and infinitely extendible; and suppose each part

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able to move itself, or go by itself, or at least by innate powers each to move other; and if that be once allowed, the next set of philosophers will teach it to walk, and the next to reason. Others allow, that God made matter, but something or nothing, which they call space, eternal; some make the sun run round about us, others make it keep near one place: all allow, it gives us light and heat; some have supposed, that all space is full of several orders of corpuscles of matter, some large and dull, some subtil and active; of which, some keep their figures, and some, by wearing off their corners, have taken other figures, and formed out of their fragments, a new, small, and most active order, which run this way and that way, backwards and forwards, without impulse, law or rule (or at least, such as they cannot tell how to assign them); which formed the globes, run round about, in and out of all bodies and fluids; which turn the sun round about its own axis, and all this system with it."

"Some will have all matter convertible out of any species of bodies, into any other species. Some will have corpuscles essentially different, for different kinds of bodies or fluids. Some will have an innate or annexed principle, with power, exclusive of means, in each corpuscule of matter, to act through all space; or all other matter. But after as many corpuscles had pulled each

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other together, as came within their powers, and formed globes, they must stand still: then, to give them motion, they must be projected. But because, they say, fluids resist bodies moving in them, they are forced to make the immense firmament a void or immaterial eternal space, that you may believe the globes had their motion by projection; and their assertion, that a body being once projected, with any degree of velocity, will move eternally in the same direction, and with the same degree of velocity, or till something interrupted or diverted it; then all the globes would begin to move in straight lines: but as that would not do, and as the power of that covetous principle, that would draw all to itself, must be multiplied in proportion to the quantity of matter pulled together in each respective mass or globe, and diminished in some proportion to their distances, so every one pulling every way, and with respect to each other, one pulling one way, and another, another way, they all pull one another out of the straight courses in which they started, into crooked ways; and each corpuscle, in each mass or compounded solid, pulls each other to keep them together; and after part of the surfaces of some sorts are pulled asunder, and the body bent, they pull back again with great force and speed, out of a principle of being unwilling to part with what they have got. In contempt of the law assigned to propor-

tion these powers of small masses, one sort pulls only at one, or some few other sorts; and some others pull bits of straws, &c. from the surface of this great globe."

"The corpuscles which constitute fluids are generally of a more generous temper, and not guided by those self-interested principles, but are to part from each other, or those of any other body. So because they will not be governed, and because they suppose such fluids would interrupt their projected motion of the globes, they have discharged most of them, left only a few about this globe, and dispute, whether they shall leave the rest of the globes any. And though they tell us, that bodies projected in this atmosphere (which they have not presumed yet to discharge, because we have some of our senses left) are resisted by it in proportion to their outward surfaces, yet we see a solid ball will move farther, and with greater force, with an impulse given in that fluid, even against their power of gravity, than a hollow shell of the same sort of matter, and of the same outward dimensions, with the same degree of impulse will, I think they say, because the solid ball is more averse to be moved. Some of these fluids suffer themselves to be pulled by that centripetal power; some of them being averse to obey that, they allow them a centrifugal power. However, that sort near this globe, are soon tired of going from it, keep within
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its atmosphere, or come home again. Above all, they make one sort of these corpuscles, each of which is either a solid or a fluid, as flexible and elastic as a watch-spring, liable to be wound up with pressure into one sixtieth part of the space it possesses; when it gets a little ease, and runs out, by which it does abundance of out of the way jobs for them, which are contrary to all their laws. The sun, which they say pulls many thousand times stronger than any of his neighbours, has worse luck than any of them; for infinite numbers of his parts, which he at first pulls in by that power, fly off from him continually again, of their own accord, through their supposed infinite space, and are never more heard of. So that had he not a good stock, he had been broke before now. I think, for all his fine shew, he grows poorer and poorer; but to save his credit as much as they can, they make it a doubt, whether light be material, and so, whether he spends, but only glitters and makes a fine shew."

" Though these gentlemen are so clear-sighted, that they can perceive empty space, and the virtues and powers in matter, which they by their own fancies have made, yet thy cannot, I should say they will not, perceive, that quantity, which approaches nearest to infinite, of solid parts of matter; which God created and employed as his
chief

chief agents, when its masses are too small for their purposes."

"In short, they have treated matters so, that others have taken their arguments, and their mathematics, to prove that there cannot be an egg-shell full of matter in the world. Others, to prove (I think) that all matter has some sort of a plastick spirit in it, and that there are no other spirits; and have made so many mysteries in matter, that they have none for religion."

Will any man deny, that this jumble of inconsistencies is, so far, a fair sketch of the modern philosophy? Yet I believe there is no man but must own, it cannot be the primitive truth of the creation; that it cannot be the ancient real philosophy of the Hebrews, as they received it from Moses; but a certain preternatural upstart, an emetic of the moderns, contrary to common sense, and disgusting to the rational creature.

If we were to proceed to their account of the chief agents in nature, viz. fire, light, darkness, air, æther, the firmament, the atmosphere, it would look more like a burlesque, than a philosophy. To come lower, to their account of gravity, attraction, adhesion, progression, condensation, rarefaction, fluidity, fermentation, &c. &c. it would carry the air of a romance; the occult qualities of bodies, sympathy and antipathy, explain nature as intelligibly as the more modern theorists have done with
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all their parade and noise. If it be said, the cobbler has gone beyond his last, in censuring what he does not understand ; the answer is, he understands all he has wrote : but that no man ever yet understood Sir Isaac Newton's philosophy ; nor will any man undertake to prove the truth of it : his warmest advocates have acknowledged, they had not all that evidence of its truth, that they could wish. But I must leave them to their Pyrrhonism ; for they have rejected the revelation of God, to set up they know not what ; are incorrigible, and will not be corrected.

Therefore I quit them, and turn to the ecclesiastics ; whose proper business is to study the scriptures : and as they contain an intelligible account of the origin, and of the mechanism of nature, as it sprang from Almighty Power, before man fell ; so they contain also an account of the infinite wisdom of God, in devising and revealing the plan of the restoration and salvation of sinners by Christ Jesus.

That I am to be spurned at for this, I know : but that gives me no concern. I write for no man's favour ; therefore I may lift up my voice, and not spare : nor will I fail to shew them, as well as the philosophers, that they stumble at the threshold of of their studies, and seldom or ever after recover themselves : or what means that loud din from the pulpit and the press, till
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our ears tingle with the noise, and the hearers are stunned with the senseless prate, about eternal fitnesses, the nature of things, and their eternal relations; an inward monitor, a light within, a moral law of nature and reason in the soul, connatural to its existence? These are the airy dreams of enthusiasts and deists, devised and erected as so many batteries against the revelation of God. If it be not thus, it would be kind in those gentlemen, to let the world know, by what means or steps they arrived at the knowledge of these profundities, that others may be as wise as they are: for sure I am, there is not a syllable revealed concerning them; nor any other way of coming at them, for they are quite beyond the reach of reason. We freely acknowledge, the more of the modern school stuff a man hath in his head, the more he is able to chatter about those unintelligibles: but the mystery still remains, the mode of coming at those sublime matters: how a man of yesterday should know any thing of unrevealed eternal relations, fitness of things, &c. Things include the whole that is in the natural and spiritual world. Now, let the wisest man upon earth, that has his senses, consider how little he knows about revealed things, and it is presumed he will soon cease to draw many inferences from things not revealed. The inward monitor, conscience, the light or law of nature, and
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the Quakers inward light convey precisely the same idea under different names, and are fictions handed down to us by the ignorant Heathens: but notwithstanding their origin, if they were realities established originally in our nature, or designed to be our guides, we would hearken to them, and throw away our Bibles; but it is presumed, the revelation of God was given to be the regulator of our consciences, and the guard of our ruined reason.---Why? Because the nature of things, &c. was altogether insufficient.

It is a fact, the general way of our schoolmen is to infer, what a man could do by nature of himself, from what he can do in his present circumstances; and think, when they have rejected the revelation of God, that they may fairly impute the result of their inquiries to their own natural penetration: and though there is the most palpable fraud in this method of reasoning, it is as palpable a truth, that the schoolmen have adopted it. And though this be the cant of the schoolmen, it is their blunder: for their having learnt it at school, gives the lie to it; for if it were true, it were the idlest thing in the world to send a boy to school. I would ask, do children naturally articulate sounds, or have they the use of reason during this want of them, or of a succedaneum instead of them? Common sense and common observation will deter-

mine that in the negative. Language is a revelation to them ; and, by fair inference, it must have been so to the first man : especially when it is considered, that the first language was an ideal language, and conveyed not chimeras, but truth to the mind ; and the present Hebrew language retains all the specialties of the first language in this respect, whether it be the first or not. There are indeed, no such strangers to reason and common sense, as our mere scholars ; to talk of either to them, is similar to treating a swine with music.

Have we not all been born in society, and received our first knowledge of things by instruction or example ? What ignorance then, what impudence, to hear a Deist, or Pagan, babbling from the pulpit, to a Christian congregation, persuading them, that the revelation of God, is only an auxiliary to our natural notions, without being able to tell us, what our natural notions would have been, or whether we should have had any, if we had been left destitute of instruction and example ; while the pratler himself can only read the revelation in the translation, or perhaps, never read it all. There are many dignitaries in this class, who when they preach, only expose themselves to such of their hearers as know any thing of the scriptures, or of that salvation revealed in them to sinners. It will be time enough to hearken to the rant of such visionaries, when
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they can tell us, without the scriptures, how God will deal with the guilty. I will tell such gentlemen as I have under discipline, a secret, which they may proclaim upon the house-top, if they please, viz. There never was any other natural light, but that of the Sun, and that had no other birth but manifestation: it was not created, but brought into being by excitation; and when they understand Moses, they will see by their reason, what their faith cannot now reach.

It is a matter granted, that the word of God, and his works, must agree; therefore, he that understands any part of God's works of Creation, and can find in the account given of them by Moses, the Prophets, or Apostles, any disagreement, has a right, as a rational creature, to be a Deist; but if no such error can be found, instead of a rational Deist, he must be a Fool. And since it is a truth, that philosophy and divinity are closely connected, that an error in the former cannot fail of producing an error in the latter; and since no system of philosophy, in any age hitherto proposed to mankind, besides that of Moses, was ever pretended to agree with the scriptures; and since many of our ecclesiastics set up for philosophers, is it not very extraordinary, that not one of them ever attempted to understand and compare the philosophy of Moses, with real nature and the scriptures, a few alchymists excepted? can it be for

want of abilities? or that they would slide into deism with their eyes shut, in hopes, other people would shut theirs too? Some of them indeed cut the matter short, and affirm, that Moses had no concern about philosophy, therefore wrote according to the appearance of things. When that can be made to appear, we will fold up his writings, and have no more to do with them. But will any man seriously deny, that Moses was a philosopher? I believe, not one; because they know so little of him or his books, that they know not what he was.

It is absurd, and therefore improbable, that he should write of the creation, who was no way skilled in the secrets of God and nature, both which must of necessity be known, before he could undertake to write of the creation. But Moses did write of it. Ergo. Now pray, what has he written, truth or a lie? if truth, who dare deny his knowledge; if a lie, why hath he not been exposed by our gentlemen of science? Moses has given us a rational process of the creation, which is more than any one else has done, and more may be said of him, than of any other philosopher that ever lived, viz. that he has not made one mistake in the account he has given of nature, the rest have scarce delivered one truth concerning it.

Moses has told, what had never been known if he had not, viz. That in the beginning

ginning God created the heavens and the earth, and that the earth was void and without form. He next tells us of darkness. Darkness then was created, so not a privation, but a positive active principle in nature. Its proper idea is that of an approximation to solidity, of constriction, compression, binding, &c. In Isai. xlv. we read, God created the darkness, that he formed the light. It is presumed, the difference between creation and formation is very intelligible, so I think the treasures of darkness, Isai. xlv. 3 ; but I do not understand the treasures of privation : there can be no doubt but the modern philosophers do ; for they call it darkness, and assign its office, to play at boo-peep with the light : but when they know what nature is, or its mechanism, darkness will be found one of its pillars or supporters ; and if it were annihilated, nature would that moment founder and be dissolved. It is the vehicle, the mantle, or rather the pabulum of fire ; not only so, but when it was upon the faces of the Tehum was its producer. We all know, the darkest bodies contain the most fire, the darkest clouds send forth the most and fiercest lightening, the blackest flints yield the most fire by friction ; nor did I ever know any gunpowder, but was black ; nor any substance, but the blacker it was, the more fire it contained, and the more kindly it burnt ; coals, charcoal, paper, pitch, tar, &c.

&c. because of the fire imprisoned in them. The elementary fire is every where, and in every thing; but it silently and insensibly sleeps till excited, then it destroys every combustible it can lay hold of; though in its native state, it is the most pure, sincere, innoxious thing in nature.

The next thing we read in Moses, is, that the Spirit of God moved upon the face of the waters; the Spirit here is feminine, and was created, Amos, iv. 13. and is only another name for the darkness above; when it had performed its first office, and changed its position, upon the action of the Spirit, when it had pierced the unformed chaos to the center, motion was not only begotten, but has continued ever since; for motion is power continued. Upon this motion of the Spirit, the body of light was manifested by a natural emanation, the immediate effect of which was the formation of the expansion, by which all the operations of nature are mechanically carried on to this moment, and must continue to be so, till Omnipotence puts an end to it, or to her operations. Nature is a machine, made and set a-going by divine wisdom and power, Gen. ii. 3. And God blessed the seventh day and sanctified it, because in it he rested from his legat or substitute, which God had created to operate. How? Why, as a machine formed by divine wisdom and power, by acting up to that perfection he had appointed

pointed it, by effecting all the wonders of nature mechanically. During the six days creation, and till the machine was framed and finished, God kept its powers in his own hands, commissioning no more of its parts to move than were compleated; thus when the Spirit moved on the chaos, it was so far compleated, as to be able mechanically to produce light; and God said, Let there be light, and light was. When the light was thus emanated into existence, its joint action with the Spirit was so fitted and framed, by their joint action, to produce mechanically the expansion; and God said, Let there be an expansion, and an expansion was. The expansion is to this moment mechanised in the same manner it was at first, and is the principal power in nature; and its office and effects are every moment under our eyes, and lie properly within the ken of our senses. The Psalmist calls it the firmament of God's power; because it was formed by his power. Before it, falls, as Dagon before the Ark of God, all the modern philosophical conundrums of attraction, gravitation, &c. &c. &c. Truth and falsehood can never be made to agree: therefore, all the experiments that the modern philosophers have made, or can make, will never make their system agree with truth or common sense; but they all demonstrate the truth of the Mosaic account of nature: the culinary fire, the burning of a candle or lamp,

lamp, the boiling of a kettle, the flying off of a still-head, the aelopile, the air-pump, the bursting of a bomb-shell, the fire-engine, &c. all testify for Moses: heaven, earth and seas do the same, Job says, chap. xxxviii. 8.

It is by its power the operations of nature are carried on mechanically, and not by unintelligible and inexplicable laws: and till our philosophers know how the firmament (expansion) is framed, by two of the natural agents, acting or moving in opposite directions at the same time, they will never be able to satisfy themselves or any one else: till they know what the pabulum of the sun is, and how its fire is supplied, so as to be able, in every point of time, in all directions, to send out an efflux of light, sufficient to enlighten and enliven this system to its utmost distance; till they know, that an infinite space would be the ruin of nature, it is presumed, they will be totally unable to account for her operations. We all know, the bladder of an ox dried, and to appearance empty, held to the fire, will be extended till it bursts, with a bounce like that of a pistol: if our philosophers think it not beneath them to shew the rationale of the swell of the bladder, it would be a kindness to themselves and the public: but it is expected, they will not have recourse to rarefaction, without explaining what they mean by that, i. e. telling of us
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how it is performed. When they understand the mechanical process of the natural agents in bursting the bladder, it cannot fail to unmuffle them, and give them a better opinion of Moses, for telling them a truth, which they could never otherwise have discovered. This may be thought, and treated as a trifling experiment, but it must be by triflers in philosophy, and by such only; but they may remember, that blowing bladders from a lixivium of soap and water, and tossing them into the air, was once thought not too trifling to employ the thoughts and time of a philosopher.

It is certain, that every man who knows the temper and manners of the self-conceited, intuitive philosophers of the age, will think I have done enough to draw upon myself their scorn and contempt, and that calumny must be my lot, for proposing Moses to be their precedent: this is philosophical treason; it is a rebellion worse than the sin of witchcraft. Is it supposeable, that they will part with their philosophical dreams for Moses's truth? No. For those that have rejected Moses, will not believe me: yet sure I am, I have spoken the truth, and that I understand Moses and myself so far: therefore, when I have recommended to them to read and understand what Moses has written, it will be time enough for them to censure him or me. And here we

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leave them for the present to their own reflections.

We would ask them, what we are to think of their commentators, systematics, polemical writers, books of devotion, &c. when compared with the simplicity of the gospel? Are the people grown wiser or better by all this labour and expence? Have they not improved in superstition, bigotry, enthusiasm, libertinism, &c. and divided into more sects, than otherwise they would have done? Which of all our commentators, &c. but have undertaken a task they were no ways equal to, i. e. attempted to explain a book they could not read? which of them but have, in their turn, opposed every one that attempted to explain what they (the commentators) did not understand? I am persuaded, had we had an honest and fair translation of the bible, it would scarcely have needed a comment at all. I am also persuaded, if one were to be made now, we should not have so good an one, as that we have; every one would be warping it into his own system. One reason of this, is the profound ignorance of the Hebrew scriptures, which the far greater part of our learned men are enveloped in. The Jewish Rabbies hoodwinked the Christians about eight hundred and seventy years ago in the schools of Tyberias and Mesopotamia, by pointing, and giving rules to read that language, by which the Christians, even in our uni-

universities, have been muffled and held in ignorance to this day (with respect to that language); from which stupor they cannot emerge, till they cast away the Jewish points and rules, and read the old testament in its native simplicity: for what are we to expect, whilst it is in the power of artful and designing men to make the same Hebrew word mean what they please, without controul? Of this we propose to give proof below, and leave it to the common sense of the reader to judge. Sometimes they will make one word signify ten different things; at other times, and as it serves their purpose, ten Hebrew words, more or less, shall signify but one thing: yet there is not in all that language, two words that signify the same thing: nor one that can be tortured to mean two things: all the branches from the same root, may be fairly reduced to one general idea; and in that principally lies the certainty and perfection of that language: this is news to our classical Quixotes which they cannot contradict.

To give a general, but short view of the truth of what is said above, and of the manners of our commentators, we will begin with the mark supposed to be set upon Cain.

At what age Cain killed his brother, I pretend not to say; but it is certain, there were inhabitants enough to excite Cain's fear, that they would kill him for killing

his brother. Was Cain marked out, that they might not mistake him? No, for that would have increased his fear; but he had a sign given him, to satisfy his guilty conscience, that he should live in safety, and no one hurt him. The disgrace of having murdered his brother could not be obliterated: therefore, he, with his wife, removes into the land of Nod, builds a city, and calls it after the name of his son Enoch; i. e. Grace restored. The word in this place rendered Mark, is אֵלֶּה, no where rendered Mark, but here: but is all along rendered sign, token, wonder, miracle, &c. and refers to the natural signs of the heavens, or to some signs given by God, for the confirmation of his people's faith, or to point out the return of the seasons; for days, months, years; for the return of the precise time of their sacred festivals; but never, to mark out an object of destruction. Gen. i. 14. Judges vi. 17.

As to the precise sign given to Cain, it concerns not me; it satisfies me, that he was not branded in the forehead, nor the colour of his skin changed.

The objection, that the world could have but few people in it in Cain's time, is not conclusive. The lives of the Antediluvians were measured by solar, tropical years, as Mr. John Kennedy and others have proved. Adam lived 930 years, and surely there is no reason to be given, why their women might

might not live as long : nor why they might not bear children at 100 years, or sooner : nor why they might not continue to do so, till they were 500, or longer : less still is there reason to conclude, that many died before Adam ; then the world must have been as populous at Adam's death, as it is now. Let him that doubts, take his pen and calculate : therefore, as we know not at what age Cain killed his brother, no man can say, what number of inhabitants were in the world at that time.

In Gen. vi. 4. we read of the Giants : what were they ? Huge fellows, no doubt ! See Stackhouse, on the the place : he makes their successors to have skulls big enough to hold a bushel of wheat, and skeletons measuring 33 feet : but this is a dream of the rabbies, and our commentators have dreamed after them ; they might as well have made them fairies ; for Moses says, they were נפִלִים, Nephelim, revolvers, apostates from the true God and from his worship ; the word occurs more than five hundred times in the old testament : the idea is in them all, to fall, to fall down, to fall upon, to fall away, to cause to fall, to cast himself down. Gen. ii. 21. iv. 5, 6.

The scriptures abound with proof, that they set up nature, and the material heavens, for the object of their worship. They were the progenitors of the Anakim, the Wizards, the Sabeans, &c. and who can doubt

doubt but the Patagonians sprang from them ; there can be but one objection to it, that is, that they were men of our own size : nor was there ever a race of men of any other. We said above, the heavens, &c. were the object of their worship ; and so they continued to be for some thousand years, and howsoever they might diversify the symbols in their worship, their object was the same, as appears by the names of their temples throughout the scriptures.

We pass on to the אנקים, Anakim, they were of the same kindred with the Nephelim above, Num. xiii. 33, 34. for all the men we saw, were men of dominion, tyrants, for there we saw the Nephelim, the sons of Anak, of the Nephelim, so that we seemed in our sight as grasshoppers, and so we were in their sight : not in stature, but power. Anak in Hebrew, is a gold chain ; Anakim, is the wearer of a gold chain, a man of power and authority, and in a lawless country ; where arbitrary power bears sway, who would not, before such men, think themselves helpless as grasshoppers ? Our Sheriffs, and such of the Aldermen of London as have passed the chair, may as fitly be called Anakim, Giants, as they wear gold chains, with this only difference, that the old Anakim ruled by power, ours by law.

There were other Giants: the Rap-haim, Deut. ii. 11. in the translation are Giants, but in the H. B. they are Physicians.

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Here we find the Emmim : these, as the word signifies, were a people, of what sort I know not, for their stature is no where told us. In Job xvi. 14. they render גבור, a Giant, but when any man can tell why, we will dubb him a giant in learning, and in skill a conjurer, for all those tribes of giants were of the translator's creating, for Moses knew nothing of them, nor says aught about them, but as apostates from the true God, and from his worship. But it will be objected, that the Emmims are described, Deut. ii. 10. as a people, great and many, and tall as the Anakims, ורב-יורם כענקים, great and many, and tall as the Anakim ; when our modern giants can find bulk or stature in those words, I will shut up my bible, and be a disciple to them : but am persuaded, there is not a man in Europe will undertake the task. What ! not Stackhouse nor Kennicot ? No, nor an army of such ; nor Enceladus himself. This is all that I know of the giants in scripture, except Og, whom the translators call a giant ; Goliath is no where called so ; those two were men of mighty stature, we have seen such ourselves, of eight feet ten inches stature : but it follows not, that there ever was a race of such ; an account of their progeny of course follows.

They were of the same stock, engaged in the same design to alienate the minds of the people from the worship of the true God,

to their cursed idolatry, by their divinations. This was long before the Roman monarchy : though afterward they caught this plague from them, and made it the ground of their augury. But before we proceed, it will be necessary to declare, what we mean by divination. We say then, that it properly means a true prediction of future events, Prov. xvi. 10. A true sentence, or a true divination is in the lips (confession) of the King, his mouth transgresseth not in judgment. This cannot be said of any mortal king : for the certain knowledge of future events, is only in God Almighty : therefore, though this was what they all aimed at, and pretended to in their wizardry, in this they were cheats and deceivers, and for this rebellion against God and society, they were extirpated from off the face of the earth, and not for holding a correspondence with the devil ; Moses knew very well, that was impossible, and if it had not, the devil could not help them in this.

The first account we have of this scene of wickedness, is under the word יִיֵּן rendered an Enchanter, an observer of the times, to divine futurities by the clouds, Lev. xix. 26. To use enchantments, 2 Kings xxi. 6. And he (Manasseh) used enchantments, 2 Chron. xxxiii. 6. Isai. ii. 6. and vii. 3. Mich. v. 11. Notwithstanding the translators, have in the foregoing texts, promiscuously used the words enchantments, sooth-

soothsayers, &c. to translate the word ענן, as if ענן had no fixed sense or meaning; yet have they in more than one thousand places, translated the word by Cloud when singular, and by Clouds when plural, Gen. ix. 13, 14. Exod. xiii. 21. xiv. 29, &c. and that is its original and proper sense. The word, when applied to the practice of this wizardry, is singular, when to those practising it, is plural, as the Anakim above; therefore the soothsayers were cloud-gazers, diviners by the clouds, to discover the will of their God by the face of the heavens, the flight of birds in them, &c. without the Devil. The heavens were their god; nor did they own any other. They denied a God of nature, and worshipped the work of his hands. This appears so plain throughout the scripture, that it would be affronting the reader, to suppose he had not observed it: therefore we shall only give one instance amongst the hundreds that might be given; Amos iii. 15. We are led by the whole tribe of commentators on this text, to understand by the winter and the summer houses, houses of pleasure and amusement; but they were temples built for the worship of their winter and summer gods. These, with their רבֵּי בָּתִּים, Batim Rabbim, houses of the great ones, shall have an end, saith the Lord. These were naturalists of the Nephilim race as above, whose forefathers, after their apostacy, first introduced this kind of wizardry,

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which Moses and the prophets all along explode. This is the reason why we find the prophets continually assert the power of Jehovah, as the creator of nature, and his absolute superintendence over every part of it. Gen. chap. i. ii. vii. viii. 1, 2, 3, 22. xix. 24. Psal civ. Job. xxxvii. xxxviii. xxxix. xl. xli. Isai. xlv. 12. xl. 12 to 18. Dan. iv. 35. Nah. i. 2. &c. It would not be time lost in our modern naturalists to inform themselves, what the heathens great houses were for, in the text in Amos; it might correct their philosophy. The Bishop of Cloine's pamphlet on Tar-water will help them here; for the creed of those temple-builders, and that of the Bishop, are, in this point, as much alike, as two oranges from the same tree.

כּוּפּ, Kafam is another of the words under which we find their divinations: we may see of what kind this was, Ezek. xxi. 21, 22, 28, 29. And the king of Babylon stood at the parting of the way, at the head of the two ways, to use divinations; he made his arrows bright, he consulted with images, he looked into the liver, &c. The same word is used, Num. xxii. 7. Jos. xiii. 22. 1 Sam. vi. 2. xv. 23. xxviii. 8. 2 Kings xvii. 17. Prov. xv. 10. Isai. iii. 2. xlv. 25. Jer. xiv. 14. xxvii. 9. xxix. 8. Ezek. xii. 24. xiii. 6, 7, 9, 23. Mich. iii. 6, 7, 11. Zach. x. 2.

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What is there in all this, that wears the face of wizardry? Should a modern prince or general consult images, or inspect the liver of a beast, to determine him to make war, or attack his enemy, should we not think him a fool, rather than a conjurer? קַשָּׁפ, Kaphaph is another word expressive of their juggling delusions, the meaning of the word is, to deceive by flight, as by legerdemain; to juggle by deceiving the sight. It is found, Exod. viii. 11. xxii. 18. 2 Kings ix. 22. 2 Chron. xxxiii. 6. Isai. xlvii. 9, 12, 18. Jer. xxvii. 9. Dan. ii. 2. Mich. v. 11. Nah. iii. 4.

נֶחָשׁ, Nachash was a divination by serpents, a serpent, a conjecturer, experience: It is found, Gen. xxx. 27. xlv. 5, 15. Lev. xix. 31. Num. xxiii. 23. 1 Kings xx. 32. 2 Kings xvii. 2 Chron. xxxiii. 6. יָדָא, Jada, a familiar, a soothsayer; the word means knowledge or science; he knew, or he knew much, &c. It is found, Lev. xix. 31. xx. 6, 27. Deut. xviii. 11. Judges viii. 16. 1 Sam. xxviii. 8, 9. 2 Kings xxi. 6. xxiii. 24. Prov. x. 9. Isai. xiii. 19. xix. 3.

אוֹב, Ob, Python, Devil, &c. This is a word, about which many foolish things have been said, and after all they have left us in the dark, to conjecture whether it means a spirit, a devil, a bladder, a bottle, a leathern bag, or one speaking with an hollow voice, as it were from the belly. They are quite at a loss about it, nor do they pre-

tend to derive it from any root in the Hebrew language. But if they would suffer us to derive it from the root **אָבַב**, Ajb, it is presumed, the difficulty would vanish, for then the word would signify an enemy, enmity, hatred, the extreme hatred of an enemy: we will refer the reader to the places where it is used, and leave him to judge. Lev. xix. 31. xx. 6, 27. Deut. xviii. 11. 1 Sam. xxviii. 3, 7, 8, 9. 2 Kings xxiii. 24. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isai. viii. 19. xix. 3. xxix. 4. Job. xxxii. 19. I have not forgot, nor avoided Endor; but for proof that Saul was a fool, and the woman of Endor a cheat, I refer the reader to a Perfect Discovery of Witches, by Thomas Ady, published in 1661.

The Sorcerers and Magicians of Egypt are called **חַרְטֹם** Chartom. **חַרַּט** charat is a graving tool, a pen, a type or form by which one man may deceive another; when this name is applied to a man, it is a man of artifice, a cheat, an eminent trickster; such were the magicians of Egypt, and such are all that pretend to their art. The word is found singular, Exod. xxxii. 4. Isai. viii. 1. In the plural it is found 2 Kings v. 23. Isai. iii. 22. Gen. xli. 8, 24. Exod. vii. 22. viii. 7, 8, 19. Dan. i. 20. ii. 2, 10, 27. iv. 4. v. 11. Has this any thing to do with a compact with the Devil, or with performing any manner of thing; or with foretelling future events by means of infernal agents?

Surely no. What strange infatuation then, what stupid ignorance must possess the minds of men to give credit to the idle tales concerning wizards, witches, &c. propagated amongst us to this day, and held in dread by them? We live in an enlightened age no doubt!

This is all that I can find in the scripture concerning wizardry, witchcraft, &c. The reader will observe, the first sort mentioned were diviners by the face of the heavens, the clouds, stars, &c. the second were diviners by the entrails of sacrificed beasts; the third and fifth were jugglers, deceiving the senses by legerdemain; the fourth by serpents, supposed to be brazen ones, for that of brass in the wilderness was worshipped by the revolted Jews, till Hezekiah destroyed it.

The real serpent was then among the Heathens an object of worship, and remains so to this day in the eastern countries. The familiar spirits were the necromancers seeking by various rites to the dead, for divinations for the living. The belly-speakers we have dismissed above.

These were pitiful and fraudulent shifts, made use of after they had revolted from, and rejected the real revelation of God. I would now ask any man in his senses, what there is in all this, that looks like what we commonly mean by wizardry, witchcraft, or conjuration? Do not the customs of our
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common people, who have been held in ignorance by the artifice of designing men, bid as fair for the discovery of future events, as any, or all the fooleries of the apostate Heathens above-mentioned? Is not the casting of coffee-grounds, the dumb-cake, the midsummer-night adventure in the parish-church-porch, or the fern-feed gathered on that night, as oraculous as the liver of a dead beast, or the muttering a few unintelligible words over a dead man's grave? Yes, surely. This being the true state of the case, I need be in no panic for fear of a rational overthrow from any man. Then give me leave to ask, what have the learned world been doing for three thousand five hundred years past, in suffering so many millions of innocent people to be tortured, and put to death for crimes, which they never did nor could commit? Have they not in this connived at a cheat, and shifted it off upon Moses and the Prophets, who have fairly exposed and detected it? What not one translator nor commentator that have had the skill or the honesty to take the veil away! What are we to think of that King and Parliament, that made a law to hang wizards, witches, &c. without knowing how to prove the fact upon them, i. e. without evidence? What of the honourable Robert Boyle, of Baxter, Flavil, Flemming, Turner, Glanvil, &c. What of our second-sighted gentlemen, but that their actions
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and their writings have fixed a disgrace upon that and the present age, and shewn to a demonstration, that we have had no modern conjurers : the affair of Tring will witness for me here. Have not the deceased commentators left lies upon record, to deceive future generations ; to alienate their hearts from a confidence in God, and to stand in fear of the devil ? Ought not the living ones to quit their delusions, to retract their ignorant publications, and honestly own, they did not know what they were about when they published, and to learn to read before they spoil any more paper ? How do the many thousand volumes hitherto published, differ from the paw-awawing of the American Indians ; mere conjecture, or worse, an absolute perversion and misconstruction of the text, thereby exposing the revelation of God to the sport of infidels, paving the way to deism, and giving the deist ground of triumph. The clamour they have rudely howled out against Moses and the Prophets is founded on the mistakes of the translators ; nor have our expositors, nor our classical fribbles been able to mend the matter. They have amongst them nearly exploded the divine revelation, to be admitted diviners themselves ; but their plan is too doubtful to be admitted by any man of sense ; yet would they obtrude themselves upon you to direct your conscience, and, though they doubt of every thing themselves,

selves, will not allow you to doubt of them. Notwithstanding all their doubts, they would persuade you, their reason is unshaken and infallible, and if you refuse to be guided by them, they grow warm, treat you with contempt, and are ready to take you by the throat. Moses is the object of all their vengeance, though not one man of the whole herd hath, from the Babylonish captivity to this day, been able to read the Pentateuch in the language it was wrote ; and, because they are blind, would persuade you to put your eyes out.

It is evident, the Romans took their augury from the apostate Heathens, and that it was only a vile attempt in the latter, to imitate the Prophets of Jehovah, and was substituted as a succedaneum to that revelation their forefathers had rejected. Can we therefore doubt, but as the fountain, so the streams issuing from it must be muddy, and in the same degree contemptible.

The Roman monarchy rose about the time of Gideon's being Judge of Israel, when the forceries of the neighbouring nations ran very high ; which may be one reason of Gideon's request to the Lord to shew him a sign that he talked with him, to convince him, that he was not under an enthusiastic delusion.

The augural rites of the Romans were so far from having the appearance of the cunning of a satanical spirit, that they fall below
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the notice of common sense. For instance, their Alectryomancy, Daphnophagi, Axio-mancy, Cephalomancy, Hydromancy, Pyromancy, Alphitomancy, Gastromancy, Libanomancy, Molubdomancy, Pessomancy, Psephomancy, Theomancy, Ppsychomancy, &c.

We are told indeed, that their Theomancy was not an artificial divination, but was founded on experience, fixed to a certain time and place; because the Pythist could not be inspired, but on the Tripod in Apollo's temple. There were of the Theomantists, who were able to prophesy at any time, after they had sacrificed and mumbled over their rites. This they say, was a divine afflatus or inspiration; the receivers of it were at the time in a divine fury, swollen with rage and madness, howling, foaming, gnashing their teeth, and trembling. One sort had always a prophetic dæmon within him, which disclosed what they should say to the enquirer, the Theomantist remaining all the while passive, speechless and senseless, speaking out of the breast or belly without moving lips or tongue: Another sort were properly Enthusiasts, such as our Quakers, instructed by a deity within, concerning what was to be done or happen; others of them would be in trances, and appear as asleep, or dead, without motion, and upon recovering, would amaze the people with what they had seen and heard. This account of Theomancy, or of the Theomantists,

tists, is a bold stroke indeed, and if true, leaves us nothing to do but to shut up our Bibles, and put an Enthusiast or a cheat upon the Tripod, and follow their instructions: but he that can believe this account, has no farther use of his reason or common sense, but would stand justified in turning Muggletonian, Quaker, &c. &c. as soon as he pleases. These are some of the precious grapes the Romans got from the apostate Jews; there are infinite clusters behind too luscious to be tasted.

Through the same Heathen dirt hath been conveyed down too the doctrine of apparitions, omens, lucky and unlucky days, planetary influences, &c. all tending to keep the people in ignorance and slavery of mind, and lead them off from a dependence upon God.

It will be objected, no doubt, the people know better now than to be deceived by fictions, or than to be led astray by admitting the doctrine of wizardry, conjurations, &c. What benefit therefore are we to reap by what this man has been doing?

He answers, He can better tell what mischief hath been done by the credit given to the doctrine of wizardry, &c. than what good will be done by any thing he can do: but he must be a very great stranger to the sentiments of the day, who thinks the doctrine of wizardry, omens, &c. is exploded; while we find, in almost every country parish,

rish, the inhabitants held under an intellectual slavery for fear of themselves and their cattle; making use of a variety of foolish artifices to secure against mischief merely imaginary. Amulets, charms, spells, &c. are made use of to this day over the whole known world, to keep the devil, witches, &c. from hurting them. Those trinkets are sold to ignorant people throughout Europe for that purpose, and the people prompted to put more confidence in them, than in the providence of God. Jews, Papists, and Protestants, as well as Pagans, are entangled in this snare. A certain sign, that amidst all the advantages we derived from the ancient Hebrews, we are much inferior to them in point of knowledge. In the last century, were not the impostures of mountebanks, the reveries of alchymists, the fooleries of wizardry, and enthusiasm, the riddles of Caballists, and the combinations of Lullists, maintained with high reputation? And in the present, are not the same and more old wives fables, and ridiculous tales, believed with a sturdy faith, and falsehood palmed upon us for truth?

Envy has always charged the greatest men with wizardry, from Zoroastes down to Roger Bacon, for almost every achievement above the vulgar; some for their political, others for their mathematical, others for their mechanical knowledge; while others have been celebrated for what they never per-

performed, as John de Mount Royal, of whom it is said, he presented to the emperor Charles the fifth an iron fly, which

- - - - from under's hand flew out,
And having flown a perfect round-about,
With weary wings return'd unto her master,

And (as judicious) on his arm she plac'd her.

Other dangerous and superstitious members of society have imposed on mankind an explication of dreams from the books of Genesis, the Apocalypse, the ancient Hieroglyphics, the Odysey, the Metamorphosis, Epitaphs, Sepulchres and Tombs, and sent their books into the world under the greatest names that ever adorned the sciences. Those infamous babblers have plagued the world with mysteries which themselves never understood; with characters and words including occult power, the characters of the twelve signs, the seven planets, &c. with names found in scripture, the Tohu and Bohu, the Urim and Thummim, the Bereshit and Marchava, the Ensophs and the Agla of Caballists, the Hippomanes, Virgin Parchment, Pentacles, Deadman's Muffler, Death's-head, the Blood of Owls, Batts, &c. Those cheats have contributed largely to confirm the common people, and more than a few learned men, in their foolish errors.

Other

Other causes are assigned for the reign of those fooleries; heresy, malice, ignorance, credulity, and want of judgment, in authors. Delrio, Maldonat the Jesuite, &c. have laid it down as a maxim founded on experience, that either the authors and promoters of heresies, have been themselves magicians, as Simon Magus, &c. or that magical arts have always succeeded some heresy. To support this they quote Popish historians in abundance. Here the Hussites of Bohemia and Germany, and the Lollards of the Appennine hills, are dragged in: but the poor Jesuite, &c. mistakes truth and orthodoxy for heresy. Apuleius was by the malice of his wife's friends accused of magic, as were the Popes Sylvester and Gregory by the Emperors they had excommunicated.

Ignorance reigned among the Greeks till the time of Socrates; among the Latins, from the times of Boetius, Symmachus, and Cassiodorus, till after the taking of Constantinople, then the sciences began a little to revive. Afterwards they were propagated in Germany by Reuchlin and Agricola; in Switzerland, by Erasmus; in England, by Linacre and Ascham; in Spain, by Nebrissenfis; in France, by Faber and Budaeus; in Italy, by Hermolaus, Politianus, Picus, and the Greeks who fled thither for refuge from Constantinople. Before Socrates's time it was not lawful to advance in Greece any thing

thing of astronomy, mathematicks, or to profess philosophy: the Greeks and Latins were at that time labyrinthed in the most profound ignorance; nor had they any books but what were filled with fooleries, and every man that attempted to break through their ignorance was treated as a magician, and holding a commerce with the Devil. I could fill this pamphlet with instances. Credulity followed at the heels of this ignorance. Agobart, Bishop of Lyons, wrote A. C. 833. He says, it was a received opinion at that time, that magicians had power over the heavens, to raise tempests and spoil the fruits of the earth; which, when spoiled, they sold to the inhabitants of Magodia, who sent ships in the air every year to fetch such provisions away: the Bishop had great difficulty one day to rescue three men and a woman from execution (murder) by the multitude, supposing them to have fallen overboard from one of those ships, i. e. for being conjurers; for which supposed crime, abundance of innocent people were executed, and others perished by the mob. This cannot be incredible to those who remember what happened at Tring in Hertfordshire, a few years ago.

The reader may call this a digression: but were I to follow my own inclinations to expose at large the extravagances of the historians and dæmonographers, in their misrepresentation of the greatest men that ever lived,

lived, charging them with diabolical magic, I might fill a folio. Some of them were inspired with a divine afflatus, such were Joseph, Moses, Gideon, Solomon, &c. down to him whom Pliny calls the Cyprian Magician, i. e. Paul, because in Cyprus, in the presence of the Proconsul Sergius, he struck Elymas blind. These stand charged by Trithemius, Delrio Justine, Lactantius, George of Venice, Pineda, &c. Others who were miracles of nature, whose superior merits in learning cast a dismal gloom on their contemporaries, when contrasted with them, excited their envy: such were Zoroastes, Orpheus, Pythagoras, Numa Pompilius, Democritus, Empedocles, Socrates, Chicus Scaliger, Cardan, Agrippa, Bacon, Michael the Scott, Picus Mirandola, Robert of Lincoln, Albertus Magnus, Popes Sylvester and Gregory, Galen, Apuleius, Virgil, &c. These all stand accused of diabolical magic, by Delrio, Delancre, Maldonat the Jesuite, le Loyer, &c. nor could any man of virtue or learning at that time escape without censure.

In the year 1425, a covy of locusts of another kind flew out and darkened the hemisphere of learning, and obscured the former, striving to outvie each other in folly, dealing damnation out to their adversaries, mixing romantic old wives fables, and the most trifling tales, with the most undeniable truths: for this John Wider, James Stranger,
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Henry Institor, &c. stand charged. The former confessing against Trithemius and Molanus, who made him judge upon the witches in Germany, that whatsoever he had said or written of them, he had learned from a judge of the city of Berne, and a benedictine Monk who had himself been a necromantic cheat. For those and ten times ten thousand similiar frauds and falsehoods, handed down to us by the apostate Heathens, and as it were fastened upon us by the apostate Jews, we may blame that ignorance mankind suffered themselves to be lulled into by their neglecting the original scriptures, while the Rabbies and the Talmudists have imposed as many errors, heresies and lies upon the world as their books can contain.

We have spoken of Zoroastes above, we have only to add, the testimonies of Apuleius, Hierome, Origin, Propertius, Cicero, and Philelphus, who all speak highly of his learning, but not a word of his magic.

As to Orpheus, he returned from the nest of idolaters in Egypt, about A. M. 3060, (long before Pythagoras, who returned thence in the time of Polycrates, tyrant of Samos, in the year 3290) and brought with him his Hymns, his Dionysiacks, and his Orgia; which were no other than those of Isis and Osiris. This made St. Austin put him in the catalogue of divine poets, Virgil to give him the name of Priest, and Eusebius

bius, that of the greatest master of theology; and Plutarch, to call his learning sacred. Against this, and in opposition to the most reputable authorities, Le Loyer and Pausanias object that he was the greatest Sorcerer that ever lived; whilst Peter d'Apono and Vuierus deny there were ever any, and laugh at the homage which they are made to pay the Devil.

Be it granted, that he instituted the Orpheotelestæ, and what then? Does that make him a magician? No more than the word religion, in the Greek language, in the New Testament, taking its idea from Orpheus's institutions, makes him a Christian. To acquit Orpheus of the imputation of magic, a man might be voluminous in quoting authors of the first rank; the same might be in rescuing the venerable heathens above: but as the scandal upon them all is founded in falsehood, ignorance, and envy; so in the vindication of them from the charge of the magicians, the shame must fall on the pates of their superstitious accusers. Orpheus, 'tis true, instituted the Orpheotelestæ; it is true also, he brought the plan from Egypt, the most ignorant and fraudulent at that time of all nations; it is true also, that in his institutions of those feasts, he took all the care a wise man could, to prevent the devilish and obscene rites and practices which were afterwards adopted by Bacchanalians: this is extremely plain in his

appointment of their priestesses : it is more than probable, I think it plain, that he had at least a traditional knowledge of the purity of the Mosaic appointments, and beyond what could have been expected from an heathen, aimed at, and really designed to correct the shameful brutalities that were practised in the heathens feasts.

Before we dismiss the reader from this digression, we cannot avoid taking notice of a strange contrast between ancient and modern times : the persons mentioned above, were the most remarkable for learning of any then living, and on that account were deemed Sorcerers ; now the most ignorant have that odium fixed on them. This is indeed an amazing condescension in our learned men, to acknowledge that an old woman on the side of a common, without knowing the alphabet, may have more learning than all of them together i. e. to know how to raise the Devil ; while they can't tell how to go about it, though some of them have taken great pains to come at the science, by invoking all the powers of darkness in vain.

I could give some living instances : nor do I believe there is a covetous man on earth but would immediately settle a tariff with him if they knew how, or could gain by it.

We find in the writings of Messieurs Hobbs, Shaftsbury, Bolingbroke, Tindal, Collins, Morgan, Voltaire, &c. a great many rude and malicious strokes at the revelation
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of God ; a lumber of Ethnical learning in their heads which they knew not how to use ; a little wit without judgment ; many volumes written without having read themselves : we find M. Bayle in the same class with them ; excepting that he was a man of reading ; yet not one of them all was ever able to read the Pentateuch or the Prophets. We leave the reader to judge of the modesty of those men, they unqualified, with ten times ten thousand living ones no better, to censure and sneer at books they could not, nor can read, and whether this be correspondent at all with that candour and impartiality they profess ? Is it not more sorrowful to see a grave man, as if just out of his cloister, (such I have seen and heard, in lawn sleeves) labouring in his pulpit to impress precepts of morality upon his hearers, without knowing himself on what foundation morality is built ? to see such an one sunk under the weight of classical learning, urging the example of heathens to engage men to live like christians ? to hear him puzzled to settle the sense of his text, because he cannot read it but in the translation ? I might proceed to enumerate a great variety of other particulars, all meeting in the same point ; but it is painful : for I am not writing with rancour, but with a wish to promote the peace and happiness of mankind, even of the worst enemy I have living : therefore no man may tax me with being

a slanderer, unless truth be slander ; if it be not, I appeal to all the schools of Europe to protect me from that imputation; for they all know the general truth of what is here written.

While men thus perfect strangers to that learning which only could qualify them to judge properly of what they write, or what they preach ; while not one of the whole tribe but has licked the drivel of the old Pyrrhonists, and retail'd it out to us, till he has got the better of his education, (as may be seen in Dr. Cudworth's Intellectual System) what are we to expect? If there are any among them, that think I have abused them or their cause, let them stand out and prove something, and not leave the people in doubt of every thing, to grope in the dark, halting between God and Baal. The revelation of God is plain, not delivered in mysterious language ; the doctrine of simple christianity runs through the whole, and when understood, corresponds with right reason. Is it not therefore strange, that so many disagreements about it should still subsist ! for I cannot find men in general know any more about it, than about the laws and language of the world in the moon, if such a world there be.

It is no less a matter of shame, than it is a matter of fact, that a general ignorance of the Hebrew language hath overspread the universities, schools and clergy of all Europe ;

Europe; and those who profess a skill in it, the whole of that skill consists in a little Rabbinical stuff, which is all a cheat, and leaves us at the mercy of every designing man. Upon the present state of learning, the intelligent layman, who can read a translation of the scriptures in his mother tongue, may know to explain them as well as the first Archbishop in Europe.

But in order to drive this point home, we will come to facts. In this we shall pass over what has been done by others, only referring to it sometimes.

In the two first chapters of Genesis, Moses has given an accurate and rational account of the mechanical laws or operations by which nature rose into being under the hands of her Omnipotent Creator, and by which all her stupendous works are still carried on; for Nature came not into being by chance; nor was the mighty fabrick reared up and compleated by immechanical laws. We pass over the account he has given of the business of the first man and woman in the garden; their fall and recovery; as also his philosophical account of the flood, his exact computation of time, and his manner of doing it, which he has left upon record open to the examination of every one, which no man yet has been able to overthrow or mend. His third chapter also, with many other places in his Pentateuch, have been elucidated by others, to the mortification of his enemies.

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The law of Moses, in its utmost extent, is an ordination of right reason to the common good of all, given by God, who hath the care of the whole community, and of every singular in it. Thus it must appear to every rational man when he understands it; but if men will take upon them to censure it without examination, or even without reading it, such men are not worthy the name of rational creatures; for they neither can nor will be convinced of the propriety or rectitude of it: but it must be deemed very presuming to pass sentence upon what they do not understand; and much more so to determine, that because they do not, therefore no one else does. Its precepts, and its prohibitions are founded on the perfections of God, and are the emanations of the infinite wisdom, and mercy of God to mankind. Here the fitness of things, and their eternal relations are to be found; here the origin and reason of sacrificature is to be found. Here a communication between heaven and earth is opened, which after the first forfeiture, by all that appears in revelation or in nature, would have been undiscoverable by all creatures for ever. Here the path of truth and life is pointed out, which in the fulness of time were manifested by the incarnation, death, and resurrection of God's Messiah.

We come now to facts, to shew how this has been obscured: and here it is to be remembered,

membered, that the rectitude or perfection of every man's rational judgment and moral behaviour too consists in, and is best secured by his not swerving into error at his first setting off; for otherwise, he travels all the way with a lie in his right hand. Here give me leave to ask what is sin? I know the assembly of divines tells us, it is any want of conformity unto, or transgression of the law of God; a very indefinite definition, unless they had with more exactness told us what the law of God is, than they have done.

The original and true acceptation of **חטא**, rendered Sin in scripture, is properly, he erred, went astray, he missed the mark. In Judges xx. 16. there were seven hundred chosen men, left-handed; every one could sling stones at an hair's breadth and not **חטא**, not sin, not miss. Other sins are the consequence, and perhaps the punishment too, of this first error of the mind; like the inebriated traveller that has missed his way, the farther he walks, the more he wanders from his mark. The gospel points out the christian's mark, he that will wander from that it is at his risque. 2 Cor. iv. 3. "If our gospel be hid, it is hid to them that are lost." What! to those that are to be damned? No. But to those that have lost their way, that have wandered from the truth: as soon as such see the light of the gospel, they are no longer lost, the mark is before them,

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them, they see their way, they walk in it, and wander no more.

By the account our good guides have given of men and things in scripture, it seems as if they intended to leave us at uncertainty. In Gen. xxviii. 20. they leave us to think Jacob made a bargain with his God.

“ If God will be with me, and will keep me in this way which I go, and will give me bread to eat and clothes to put on, so that I come again to my father’s house in safety, then shall the Lord be my God.” What! does Jacob threaten? or does he doubt? Neither: for the particle If, is not always a note of doubting, or of contract, but of expostulation. But If, in all hypothetical propositions in scripture, shews the absolute necessity of the thing questioned, Gen. iv. 7. Acts viii. 31. &c. Jacob had God’s promise, verse 15. “ And lo I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land, for I will never forsake thee until I have performed that which I have promised thee.” Could Jacob now doubt? No. Therefore he vows, that seeing God will keep him whithersoever he goes, and bring him back again, &c. he shall be his God.

In the 2 Sam. xiv. we have the story of the woman of Tekoah. Her argument which struck David so sensibly, as it stands in the translation, has neither force nor sense; “ We must all die, and are as water spilt upon the
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the ground, which cannot be gathered up; but God hath devised means that his banished should not be expelled." If we are as water spilt upon the ground, which cannot be gathered up again, to what purpose are means devised that we should not be expelled? but the woman meant no such thing, nor did David understand her so; for she says, we must all die. But as water spilt upon the ground, which cannot be gathered up again? No; for the Lord hath devised means, that his banished shall not be expelled: David feels the force of this, and orders Absalom home.

The plain meaning and genuine sense of the xxxvi. chapter of Ezek. is evaded and concealed by the wretched translation of the 37th verse. "Thus saith the Lord, I will yet for this be enquired of by the house of Israel, to do it for them." The Hebrew text reads, "Thus saith the Lord God, I will yet for this enquire after the house of Israel, to do it for them; I will increase them with men like a flock, as the holy flock of Jerusalem, in her solemn feasts," &c. שׁוֹרֵשׁ is here the root, he did seek, he sought out, he searched after; שׁוֹרֵשׁ here used, is future tense, first person, I will seek. Thus it is, and thus it shall be, maugre all the shifts and evasions of the Classical and Rabbinical tribes united.

Ezek. xviii. 30, 31. reads in hiphil, and not in hithpoel, that is, they are not com-

manded to turn themselves, but promised that God will cause them to return to the Lord, and that he will make them a new heart and a new spirit, and that iniquity shall not be their ruin. This is the tenour not only of this chapter, but of the whole book, and of all the Prophets. Ezek. xi. 19. “ And I will give them one heart, and I will put a new spirit into them, and I will take the stony heart out of their flesh, and they shall be my people, and I will be their God, xxxvi. 26. Jer. xxxii. 39. &c. That God should absolutely promise in one place, or by the mouth of one Prophet, to do that freely for sinners which he commands them in another place, or by the mouth of another Prophet, to do for themselves, can be accounted for only by antiscriptural systems; and if such of our gentlemen as can smatter a little Hebrew backward, would consent to throw away the spectacles of the apostate Jews, and strip the language of the surreptitious points and conjugations that obscure it; and did not wink hard; they must see the Gospel shine with such effulgence, that though their pride might reject it, their understandings must consent to its truth and reality; and that the charge of Enthusiasm lies against those that reject it to gratify their appetites and passions, and not against those who confide in it. It may be seen now by unprejudiced minds, but would be more clearly seen then, whether the real
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Solifidians, or the Antifidians, made the best members of society. I shall be told no doubt, that שׁוּבוּ in the text above, is imperative, the second person masculine: they will remember too, that it is Prater Kal, the third person plural, and then the words will read, “ they have turned: for I have caused their return from all their transgressions, and their iniquity shall not be their ruin: for I have caused them to cast away from them all their transgressions wherein they have transgressed against me, and wrought in them an heart new, and a spirit new; for why should the house of Israel die? For I have no pleasure in their death, saith the Lord God, for I have caused their return, and they shall live, or they have lived.”

If terminology had been my talent, I might perhaps have chosen fitter words to have clothed the ideas of the Hebrew ones in those verses, but as those I have chosen convey their genuine sense, it satisfies me, and will support me against the snarl of the criticks.

Psal. cvii. 33. we have another specimen of the skill of the translators; or rather of their want of it: nor have the commentators mended the matter. See the place. The text reads; “ He put (or placed rivers) in the desert, that they might find waters in a dry (or thirsty) land.” To fertilize the land, he incited her salt to feed (or for the

pasturage of) those inhabiting her; he also put pools of water in the wilderness, that in a dry land they might find water, and there the hungry shall dwell, and they shall build a city for an habitation, and they shall sow corn fields, and plant vineyards, and make increase of fruits; and he blessed them, and they multiplied exceedingly, and he diminished not their cattle."

Here we see the hungry placed, cities built, corn fields sowed, vineyards planted, an increase of fruit, God's blessing upon them, the people multiplied, and their cattle not diminished, in a country under the curse of barrenness, devoted to dearth and destruction, for the wickedness of those that dwelt therein. Thus it stands in the translation. It would be kind in our bench of Bishops to help us here, and reconcile this discord to the original, or to common sense: but as this is a task that will readily be declined by that learned bench, down to the Deacon, they must indulge our expectations that they will tell us what Uzzah was smitten for, 2 Sam. vii. 7. for in the original, that history is of great importance, as it relates essentially to Christianity. The translators, &c. to support their own dignity, and that of the Ecclesiastics, have left it upon record, that they are not always to be trusted; for they have left us to conjecture the reason of his death, while they have blinded us with their priestcraft. In the same class

class with this design of Uzzah, stand those of Shelomith's son, Lev. xxiv. of Korah, &c. Num. xvi. of Zimri and Cozby, Num. xxv. of Saul, 1 Sam. xiii. 9. of the Kings of Israel, in all their idolatrous worship, and of all the heathen nations in theirs: for though the actions were different, the drift and design in them all, was the same: all levelled directly to invalidate the Messiahship of Christ, and our reconciliation by him: therefore it would be a good service to the public, to shew how those apostates, under the various modes of swerving from God's appointed worship, united in one point to set aside his Christ, Psa. ii. 2. and as much as in them lay, to rob mankind of their salvation; for there is no other name given under heaven by which men can be saved; nor can the utmost stretch of the reason of man find another. To conceal this from the vulgar, and to deprive them of the comfort of it by obscuring the scripture, has been the plot of all the designing and ignorant priests from that day to this. It therefore behoves the clergy of all denominations, to justify their reputations, as men of learning, and as men of integrity, to perform the task above; for I think it has not been done yet by any of them, either from the pulpit, or the press. Let them tell us too, if the altar and its foot were of brass, how it could be of glass, Exod. xxxii. 35. and how the people could
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be plagued for making the calf that Aaron made. And to correct the shameful falsehood fixed upon David's character, 2 Sam. xii. 31. and that of the Queen of Sheba, 2 Kings x. And why they have suffered the spouse in Cant. chap. i. to be compared to the horses in Pharoah's chariot, when her ornaments only are compared to those of Pharoah's horses; and why stand many other monstrous and unintelligible comparisons in that book, though it is the plainest book in the Bible, except that of Ruth. Had there been but one tenth part of the pains taken to investigate the original sense of this book, that has been taken in vain to make sense of the Gibberish of the heathen classics, the shame must have turned on the Deists, for having attempted to turn it into a smutty song. And to tell us why those blunders, with many others of the translators, stand uncorrected, or rather authenticated at this day; and whether, as the case stands, the Deists have not a right to treat the clergy with sneer and contempt? What a condition are we in! Not one dignitary in Europe, that has learning or honesty to meddle here? Is it possible to conceive Papists and Protestants to agree, and suffer the people to lie under such deceptions? Why has the title of the Psalms been neglected, and *למנצח* been translated to the chief musician, when it positively means the chief conqueror, as in the
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title of the ninth Psalm to the chief conqueror over death, a song to the beloved. It would be kind in them to tell us why they have suffered the שמש Shemosh to stand in the translation for the body of the Sun, and thereby makes Moses and the Prophets write like fools, making the earth the center, and the sun move round it? Is it because you chuse to have it so, or because you know no better? in either case the querist must be censured.

I will ask and leave it at the door of your consciences to answer; does the word Covenant translate ברית Barith, does Isa. xlii. 6. xlix. 8. make common sense? Does Lord, translate Jehovah? or God, Elohim? No. A fair translation of the scriptures would present to our view, one uniform system of divine, moral and philosophical truth, that would dispel error as the morning light scatters the darkness of the night.

We would ask them next, whether they can seriously believe Samson sucked the jaw-bone of an ass to quench his thirst, or rather, whether the Hebrew text will warrant such a belief? No. It was a spring in Lechi that supplied him with water. Is it credible that he was a fox-hunter? A judge of Israel, who had a numerous army of disciplined troops, to go himself and take three hundred foxes alive, and tie their tails together, with fire-brands between, and send them to destroy the Philistines standing corn,
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and then to go and destroy their olives ! But since those exploits are ascribed to foxes, it behoves the learned world to make it out to themselves, that the name of a fox is in the story. It is presumed the reader will see the force of the Hebrew words here rendered foxes and tails, when used in other places, and applied to different objects. In Isa. xiv. 12. the word here rendered Fox, is there rendered the hollow of the hand : but I think more properly he hath disposed the waters with its hosts, and the heavens in a sphere, &c. It is rendered, 1 Kings xx. 11. handfuls. “ And Benhadad said, the gods do so to me, and more also, if it shall suffice the dust of Samaria, for a handful for all the people that follow me.” It seems extremely strange, that Benhadad should come up against Samaria with an army of men to make scavengers of them. They certainly went for conquest and plunder. We read, Zech. ix. 3. “ And Tyrus shall heap up silver as the dust, and gold as the mire of the streets ;” and there can be no doubt but it was such dust as Benhadad meant. In Job. xxxviii. עפר is rendered the dust of gold. It is presumed the text reads with propriety, “ the gods do so to me, and more also if it shall suffice (viz. the dust, gold, plunder of Samaria) the troops of all the people that follow me.” We have nothing to do with handfuls till a Rabbi Gill has treated us with a folio upon the place,

place, or some other learned critic has translated away the sense of the text, or found out the analogy between a fox, a handful, and the devil. In Ezek. xiii. 19. we find the word translated, handfuls of barley; but we think it was here a reward for a false prophecy by divination, given by the diviner for some necromantic rites to the infernal gods; thereby robbing the people, and leading them into error, persuading the Jerusalemites of safety where there was none to be expected, and of danger to those in Babylon, where deliverance and safety was sure. Our reason for thinking thus is, the same word here rendered Barley, is Lev. xvii. 7. rendered, Devil; and Isa. xxxiv. Satyre.

It is plain this xiii. chapter of Ezek. contains a remonstrance against the divinations of the false prophets; in the 19th verse, is mentioned, a species of divination, the manner of which is not declared, nor is it mentioned any where else, that I know: therefore, if I cannot tell the exact manner of it, it will not follow that the false prophets divined for handfuls of barley. The schools have no logic warranting such an inference. זנב Zanab, the tail, comes next to be considered. We find the word plural, Isa. vii. 4. translated, the Tails of these two smoking (angry) fire-brands, viz. Rezin, King of Syria, and Pekah, the son of Remaliah, King of Israel. Now, my common sense

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tells me, that the Tails of these two angry fire-brands, must be troops or trains that followed them. I am confirmed in this by finding the word, Jos. x. 19. rendered, hindmost; and Deut. xiii. 18. hindermost.

But what if the name of a Fox should not be found in the history? Why then the Ecclesiastics of all Europe ought to be reprimanded for making fools of us, and for being fools themselves. I will refer the reader to all the places in the scripture, where foxes are mentioned, and leave him to judge for himself. Neh. iv. 3. "And Tobiah the Amorite said, even that which they build, if a Fox go up, he will break down the stone wall." I believe Tobiah was the first statesman, or officer, that ever thought of sending a fox to break a stone wall down; surely a troop of men are more fit for such work. Psal. xliii. 11. "They shall fall by the sword, they shall be a portion for Foxes." Did the sword devour here to feed Foxes? Lam. v. 18. "Because of the mountain of Zion the Foxes walk upon it." Was it foxes or wasters that walked upon the mountain of Zion? "O Israel, thy prophets are like the Foxes in the desert." Ezek. xiii. 4. If the reader will have foxes in this text, he shall: then it will read, "Thy prophets, O Israel, are as Foxes with swords." If you read for foxes, troops, or a banditti of thieves, you read right. There
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is no other place in the old testament where the name of a fox is to be found, except in the Canticles once, and as it is an allegorical allusion, I think I have nothing to do with it. And now the reader is at liberty to determine, whether it was foxes, or troops of men, which Samson sent to spoil the Philistines. It is presumed no man will make לַיָּשׁ signify a fox, but he that will make a sport of the scripture: of a piece with this is Solomon's importation of apes and pea-cocks every three years. To mend the matter, some of the commentators say they were monkeys and parrots: If our laws were in Latin, and were to be translated and commented in this vague manner, what should we think of our lawyers, and what must become of our property?

We have it Num~~x~~xiii. 23. " Surely there is no enchantment against Jacob, neither any divination against Israel." Is there any thing extraordinary in that? No. For the diviners had no power to hurt any man's person, or his property; all they could do, was to deceive their understandings, and thereby draw them in to their idolatrous worship, alienating their minds from the true God, and from his worship. The real Jews, who clave to the institutions of God, were kept clear of all idolatrous defilement, and in that lay all the perfection that was to be found in them; for in all other mat-

ters they were finners like other men. The words above will not only corroborate, but justify this sentiment; for God saw no iniquity in Jacob, nor perverseness in Israel. The true Israel swerved not from God's revelation, nor strove to save themselves by uninstituted means; knowing their salvation was secured to them in God's Messiah, then to come. The 23d verse reads thus, "Surely there is no enchantment in Jacob, nor divination in Israel;" and he that will read it otherwise, must be perverse indeed.

Many have doubted whether there ever was such a man as Job: or, whether the whole book be not a fiction. But if the learned doctors who first raised those doubts had consulted their bibles, they might have known Job's pedigree, his country, and who his friends were, Gen. x. xxxvi. xlv. 1 Chron. vii. viii. &c. Throughout the whole narrative, Job, with a peculiar energy of language and sublimity of sentiment, maintains the simplicity of God's worship against idolatry, and even against that of the heart: he also declares many truths concerning providence, nature, and grace, which all the commentators have passed over without notice; or obscured: but, as it is not my design to write a comment on the book of Job, I shall only touch on two or three verses of his first and second chapters, where Satan (the adversary) and Job's wife
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put his integrity to the proof, the former by accusing him of hypocrisy; the latter attempting to draw him into idolatry. Chap. i. 9. "Doth Job serve God for naught? hast not thou made an hedge about him, and about his house, &c.?. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Chap. ii. 5. "But put forth thine hand now, and touch his bone, and his flesh and he will curse thee to thy face." How directly contrary this translation is to the Hebrew text, the reader shall judge, and the Rabbinical and Classical tribes confess, after they have tortured the text to the utmost of their power. The pitiful euphonical shifts made use of to justify the English translation here, are enough to make a brazen head blush. Thus, וְהוֹלֵם שְׁלַח נָא יָדְךָ וְגַע בְּכָל אֲשֶׁר לוֹ אֵם לֹא עַל פְּנוֹךְ יְבָרְכֶךָ.

Chap. ii. 5. it is thus:

וְהוֹלֵם שְׁלַח נָא יָדְךָ וְגַע בְּכָל אֲשֶׁר לוֹ אֵם לֹא עַל פְּנוֹךְ יְבָרְכֶךָ.

But put forth thine hand now, and touch all that he hath, IF NOT, he will BLESS thee to thy face.

Chap. ii. 5. reads in like manner. "Put forth thine hand now, and touch his bone and his flesh, IF NOT, he will BLESS thee to thy face." Thus it reads, and thus it shall read; after this they make Job's wife advise him to curse God and die. Job's wife, is on all hands confessed to be an heathen,

then. What doth she advise her husband to do? Not to curse the Elahim: but as she thought Job's Elahim had forsaken, and would not deliver him, and as she owned no Elahim but whom she worshipped, she advises him to BLESS her Elahim and die! for if Job's Elahim would not, she thought, and prompts him to believe, hers would; to this Job replies, thou speakest as one of the foolish women speaketh. Similar to this is the story of Naboth, 1 Kings xxi. for Naboth blessed the true Elahim, for which he was stoned.

There is an idolatry still reigning amongst those who call themselves Christians, equal to any thing chargeable upon the diviners of that day: I mean amongst those who profess a christianity without Christ; or who would join any the smallest works of their own to what he has done to compleat their salvation: such will consent to be called by his name, saying, we will eat our own bread, and wear our own clothes, only let thy name be called upon us to take away our reproach. He that sets about to save himself, or to have any hand in it, he is the man, he has rejected the Saviour, broken faith with God, and given him the lye. Those are they that swear by the Lord, and that swear by Malcham, Zeph. i. 5. for all mixture in the matter of salvation, is as hemlock springing up in the furrows of the field, Hosea x. 5. 8. It is halting between God and Baal,

Baal, 1 Kings xviii. 21. It is stammering in the language of Ashdod, Neh. xiii. 24. Rev. iii. 16. Mingling idolatry with the worship of God, is a deep rebellion against him; similar to a breach of the statute law in civil life. It is the last plot of hell against the gospel, and the only one that ever did, or will succeed. Many of our dignitaries are entered deeply into it at this day.

Will any say this doctrine leads to licentiousness? tell them they lie; licentiousness is chargeable on the opposite doctrine: from thence sprang all the wanton cruelties, the prophanity and beastly manners of the Antifidian rabble from the beginning of time. The sacrificing the first-born to Moloch, is such a stain of or upon human nature, such a rebellion against reason, so full of cruelty and wickedness, when the manner of it is considered, as one would think sufficient to root out the vaunt of reason in our modern Deists; for those were their progenitors, and men of as much reason as themselves. Nebuchadnezzar was also of the family, when he ordered the fiery furnace. The idolatrous kings of Israel and Judah, were their near Kinsmen. The death of Stephen, Acts vi. Paul's persecution, xiv. the uproar at Ephesus, with all the mischiefs that ever plagued mankind, were all from the same source. Sacred and prophane history, in millions of instances, prove this to be the ruling spirit in the opposers of the revelation
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or gospel of God ; but not with one that I know, to prove it on those who have embraced the gospel in its simplicity. The gospel knows of no such turbulence. Christ and his resurrection, peace and good-will to mankind, love, benevolence, beneficence to each other, &c. are its doctrines. Men run into enormity by their infidelity of, and rejecting those doctrines. They think there is no balm in Gilead to heal their wounds ; therefore they attempt to cure themselves : but instead of effecting a cure, they only irritate the disease, till, like a plague, it breaks out with renewed vigour, to the greater annoyance of society, Rom. vii.

Was it not because there was no smith in Israel, that the people went down to the Philistines to sharpen their tools, 1 Sam. xiii. 20 ? The prophet asks the messengers of the king of Samaria, if it was because there was no god in Israel, that they went to enquire of the God of Ekron, about their master's recovery, 2 Kings i. 3. Is it now because there is no Saviour, or because men think his power or his mercy fail ; or that his redemption is not compleat, without the addition of their mongrel and contaminated works ? Will their piety, puritanism, devotion, morality, &c. make their salvation more compleat than it is made by him who hath saved us, and called us with an holy calling ; not according to our works, but according to his own purpose and grace, which

which was given us in Christ Jesus, before the world began : but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light by the Gospel ?' 2 Tim. i. 9, 10. Hath not he finished transgression, and made an end of sin, and brought in everlasting righteousness, without your aid, or the aid of any thing you can do ? Dan. ix. Is not he (Christ) 'made unto us wisdom, righteousness, sanctification, and redemption, that he that glorieth, might glory in the Lord ?' 1 Cor. i. 30, 31. Why did Paul give thanks to the Father for making us meet to be partakers of the saints in light ? Why, if we could make ourselves meet ? The very attempt to make ourselves meet by any thing we can do, is an intellectual idolatry ; an apostacy from God, invalidating the efficacy of the death and resurrection of Christ Jesus. Those who were the true worshippers of God according to his institutions, the real Jews, were kept clear of all idolatrous defilements, and in that was all the perfections that was to be found in them ; for in all other matters they were sinners like other men.

The Scriptures from beginning to end declare and proclaim a free salvation to the sinful sons of men, not clogged with any condition to be performed by them to interest themselves in it ; no not with one. When

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any man by a genuine and honest construction of any text in old or new testament, can make the contrary appear, I will not only become his disciple, but his slave, to be disposed of at his pleasure. I know this doctrine is adverse to ninety-nine in the hundred, and will be condemned by thousands who never thought about it, as fraught with dangerous consequences to morality, society, &c. The only danger that I have ever been able to find in it, is, that it wounds the pride and hypocrisy of Pharisees and Moralists; but the doctrine and practice of moral obligation stand fenced on every side by it, unimpeached by all who know what a pure morality is, by all who know the secret springs and motives of their own hearts; or that know the deceit of human hearts.

The plague of the heart when known and felt, will soon convince any reasonable man of the absolute unconditional gospel: but while blinded with pride and ignorance, he conceives an importance in his own devotion, morality, repentance, holiness, &c. to satisfy his conscience, or to reconcile him to God, and give him a right to mercy or pardon: or while he thinks aught beside the blood of God's Messiah available, to sanctify, or be his soul's support in life, or in the hour of death, he is stout-hearted, and far from that divine righteousness and godliness which the Scriptures declare is only acceptable to God, and satisfactory to the conscience,

science, yielding peace and eternal security. I saw the general consternation the last earthquake in London spread over its inhabitants; I was witness to a professed Deist trembling for fear. Why? Because he had rejected the revelation of God, so had not in his apprehension the divine Shechinah to fly to for security.

The Hebrews were commanded, *Exod. xx. 25.* not to build an altar with hewn-stone; 'for if thou lift up a tool upon it, thou hast polluted it. *Deut. xxvii. 5.* There thou shalt build an altar to the Lord thy God, an altar of whole stones.' They were not to lift up an instrument of iron upon it. Upon this altar they were to offer peace-offerings, to eat there and rejoice before the Lord their God. *Josh. viii. 31.*

The stones in Solomon's temple were to be perfected, made ready by the principal architect before they were fixed and made one with the building, *1 Kings vi. 7.* So that there was neither ax nor hammer, nor any tool of iron to be heard in its building. There is no human artifice to be made use of in God's temple, *1 Pet. ii. 6.* Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, of whom Solomon's temple was confessed by Jews and Christians to be a type, *2 Cor. vi. 16. v. 5.* The ceremonial law, its whole apparatus, rites, &c. were only a shadow

good things to come, Heb. x. 1. As the stones in the temple by being united made up one compleat temple, the antitype to which in the scripture is the humanity of Christ, the divine Shechinah, or dwelling-place, where all believers rest, (or may rest) in eternal security. Ye members of his body, ye stones in his spiritual temple, ye are compleat in him (Christ) who is the head of all principality and power, &c. by virtue of your union to him, ye derive from him whatsoever is necessary to your happiness here, and hereafter. Christ Jesus came to save us from labouring in vain with axes and hammers, and instruments of iron, to build his temple. He has undertaken the building of it himself.

He came to deliver us from the law, that being dead, wherein we were held, Rom. vii. 6. that we might serve in the newness of the Spirit, and not in the oldness of the letter. That having received Christ Jesus the Lord, we should walk in him, Col. ii. 6. not in rioting and drunkenness; not in chambering and wantonness; but so as becomes the gospel: continually acknowledging we are sinners, and giving thanks, that in Christ we have redemption through his blood, even the forgiveness of our sins. That he is made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. i. 30. &c. That as he is, so are we in this world, 1 John. What then means all that clatter
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and noise from the pulpit and the press ; not only of axes and hammers, and instruments of iron, but of yokes and chains of iron to gall our consciences, and hold us in bondage? even while the trumpet of the jubilee proclaims liberty to the captive, the opening of the prison doors to them that are bound, to proclaim the acceptable year of the Lord, the day of compensation to our God, to comfort all that mourn, Isa. lxi. 1, 2, &c. Is this the doctrine of the day? No. What then? Why to labour hard at the law, works, morality, &c. and if the man be so ignorant as to believe he has performed his duty, to expect his wages ; and if he has not done his duty, to conceive himself exposed to the curse, death, hell, and eternal damnation, till the poor sinner is frightened away from his God, or tasked to double his diligence, to perform an impossible labour which renews upon him every moment ; to mend his own heart before he approaches ; but when he finds he cannot, he is often driven by despondency into all manner of licentiousness : for licentiousness is peculiar to the man that has no hope, or to him who has confidence in himself, who concludes himself able to wipe out the sins of a whole month or year by one hour's hypocritical devotion.

Our Deists are indeed more moderate in their demands ; they give no straw ; but then they require no bricks ; all they re-
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quire of us, is, to disbelieve Moses, the Prophets, and Apostles; to trample upon all evidence, and to put confidence in them without any. To take their account of matters transacted, some of them more than 1700, others more than 5000 years ago, openly in the face of millions of friends and enemies, and rationally handed down to us; yet we are to set all aside and believe their reveries, their intricate fooleries. But what is more extraordinary still, is, that tho' those transactions are recorded in a language which not one of them can read, or ever understood, but are obliged to read it in a translation, the half of them never read that, the other half gape and swallow without reading at all; yet these are the men, that in every tavern, and at every tea-table, force their precepts upon us, and only want power to force them down our throats. Methinks I hear the reader object, there are men of learning among the Deists, why therefore have ye treated them with so much severity? you hate them and therefore misrepresent them. I have not, nor will misrepresent them; truth is my object, and that is a stranger to hatred, misrepresentation, and severity. But some of them are philosophers? Their philosophy is a mere contrariety to the truth of nature, a weak, silly system, like the spiders web, spun out of themselves. In learning they are intellectual free-booters, robbing every man they can of
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the principles on which true peace is founded, and leaving him to feed on the east wind. They are in Dr. W--b--n's class, a huge heap of classical stuff in their heads, which has intoxicated them, and left no room for truth to enter, nor any ability to reason about it. An instance of this we have in the Abbe de Condillac, who after having taken infinite pains to explain things infinitely above the reach of his understanding, tells us, page 280, in order "to frame an
 "idea of the taste of the earliest ages, we
 "have only to take a view of people who
 "have no tincture of learning; they are
 "pleased with every thing that is figurative and metaphorical, let it be never so
 "obscure, and always sure to give it the
 "preference." What an ignorant and infamous account is here given of the Antedeluvian and Patriarchal ages! tho' this bold monk, this skeleton of a learned man, was never able to read the account Moses has given of those ages, nor to understand it when given: on the same form with him fit the whole classical tribe.

"There is a sort of ignorance that knows
 "nothing at all, and yet is not near so despicable as that kind of ignorance which
 "is full of error and impertience, and
 "passes upon a great many for learning and
 "knowledge."

From this quotation it is clear, the Duke of Rochefoucault must have taken a fair survey

survey of modern learning : for the whole cyclopedia of it, with a very few exceptions, is one grand vizard to disguise a man to himself : for, while it leaves him ignorant of the scriptures, the springs of his own actions, the plague of his own heart, the depravity of the human nature, &c. all which with its remedy it is calculated to conceal, hence the mind is lulled by prejudice, and steel'd against the feelings of avarice, pride, self-love, &c. or if those sensations reach him, he is taught from his early infancy to seek relief from himself : but till he is recovered from this lethargy, he is not fit to reason, nor to be reasoned with ; for he cannot with propriety be called a rational creature ; when he is awake, he will with Job xlii. 6. abhor himself in dust and ashes. Before this all that can be expected is that one vice may quell another, for a little while ; but the uppermost, whether it be pride, covetousness, &c. like a sweeping torrent will over-top its banks, will have dominion over its slave, and not only decoy but hurry him like a domineering devil into acts of cruelty and violence upon every occasion. This is no moot point, but a fact known to every one that knows human nature, a truth testified by the greatest men of all nations. Sacred and profane history, princes, politicians, place-men and pensioners, all speak the truth here. The good folk, the priest, the demure puritan,

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may not plead exemption ; for they have no exclusive charter, no immunity here more than the publican or harlot ; are equally involved with them, and it is presumed more envenomed against the truth ; for, the more purity, virtue, grace, faith, (call it what you please) a man conceives he can find in himself as qualifications, or even as qualities subsisting in his mind, the more he will oppose the gospel, and the faith of it : for the man that can entertain himself with the good qualities of his own mind, or with his co-operation to obtain them, will think he has very little need of the blessing of the gospel. The cross will always be an offence to such men, Gal. v. 11.

An impartial view of the various altercations about the nature and efficacy of faith, would put the truth of this beyond dispute : but those altercations might have been spared, had our polemical writers given us the proper sense of the Hebrew word, Amen. It retains its sound in all the European languages, and I believe in most of the eastern ones. The word involves in its sense, an unalterable ratification of truth, truth itself, stability, firmness, faith, faithfulness, constancy, so let it be, or, so it shall be. It is generally used as a note of our faith, hope, and trust in the veracity and immutability of God Almighty. And as divine truth is the only object of faith, when that is seen, it cleaves and is united to it. So that it now
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becomes the substance, reality, truth of things hoped for, the evidence of things not seen ; it so becomes one with it, that, that and faith go by the same name in the Hebrew scriptures, the former being masculine, the latter feminine.

It is granted that truth may be without faith ; but it is denied that faith can be without truth. If I believe a lie, it is a fiction, not faith : true faith rejects all fiction, and lives only on the evidence of divine truth, which, as above, transforms it into an union with itself ; from hence that stability and undisturbed tranquility that always accompanies it. We are told indeed by Mr. Vavasor Powel, in his Concordance, that persuasion, true or false, is faith, and he quotes Acts xx. 21. and James xi. 14. 19. to prove it, but we think persuasion has only the passions for its object, while the understanding has for its object truth. Besides we affirm that a false persuasion is so far from being faith, that it is miscreancy, i. e. is unbelief, at the most but a counterfeit faith, cleaving to a false worship, to a false god, and, when obstinately persisted in, is properly heresy.

If it be objected that I am too severe against the modern protestant doctrines, and that I ought to treat men of superior learning with more decency, I answer, the scripture is the standard of protestantism, and of its doctrines ; when men depart from that,
and

and maintain doctrines more dangerous than the church of Rome, they forfeit the name of protestants. Modern protestant doctrines are for the most part modern fooleries, repugnant to the scriptures, destructive to Christianity and sound morality. A heavy charge indeed, and if not true, what does the man deserve that brings it? calumny to be sure: nor is he in any doubt of reaping a plentiful crop of it, whether he proves it or not: but in order to prove it, we appeal to the reader, he must acknowledge that most of our modern protestants, to shew they are protestants indeed, protest not only against the church of Rome, but against the scriptures and Christianity also, against Moses, the Prophets, and the Apostles. That we have swarms of such protestants, I believe will not be disputed. Some of them have pulpits, from whence they spread the plague; others of them are negotiating for pulpits to do the same. There are a few not got those lengths yet, but by the doctrines they inculcate, are in a fair way, and their hearers too. How do the doctrines they teach differ from those of the first protestants? Only as darkness from light, as falsehood from truth. In what? In their system of doctrines evading the plain account the scriptures give of God's method of salvation. An instance? The scriptures and the first protestants affirm that Christ Jesus was made of God unto us wisdom, righteousness, sanctification, and re-

demption, that he that glorieth might glory in the Lord ; the modern ones, after much toil to obtain and promote their own sanctification by prayer, fasting, &c. look for it in their hearts : but behold they cannot find it ; but instead of it, they find a cage full of unclean birds, which as vultures prey upon the vitals of Christianity.

The first protestants also maintain, that our whole salvation rests upon the free grace of God, through the death and resurrection of Jesus Christ ; that we are justified freely by his grace, through the redemption that is in Jesus Christ.

That we are saved not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the world began : that in him we are compleat : that blessedness is passive, and the christian state absolute and entire, resting alone on the perfection of Christ ; and therefore to do good and bad (as they are called) with a persuasion that the free grace of God is not sufficient to our justification, except the keeping of the law be subjoined to it, is to make void the grace of God, and the death of Christ, and to fall from the faith : that all true believers are one with Christ, and already freely and fully saved ; so that nothing can be added thereto, but the discovery and enjoyment : that they are set with Christ in heavenly places, where by faith they possess blessedness, immortality

lity and glory : that salvation as well as justification is free and without works, Rom. iii. 6. Therefore we conclude that a man is justified by faith without works, Rom. iv. 6. v. 10, 11. The old protestants detested such doctrines as these, viz. That our tears, repentance, penitence, humiliation, promises, good purposes, endeavours to mend our lives, blot out sins, or reconcile us to God, and procure his love, peace, favour, &c. that if we change and turn to him, he will turn to us; that man by doing good becomes good; that the law is our school to regeneration and the new birth; that the will for the deed is accepted of God; that what we cannot do, Christ hath and will make up; that Christ and our works together please God. Those doctrines are diametrically opposite to the whole tenor of the old and new testament; and first taught by the apostate Jews, from whom the Church of Rome had them, and the protestants from them. The reader will please to note, that 2 Cor. viii. 12. concerns only the saints acceptance of their contribution, as is plain from Rom. xv. 31. The first protestants taught their hearers, that they could not keep the law, and directed them to believe that Christ had performed it for them : but so as to leave room for their adversaries to ask, will faith then make that to be true which was not true before it was believed? To which we answer, No, it will not. What
 advantage

advantage then hath a man by his own faith of the gospel? He hath the comfort of the gospel; but his faith adds nothing to the truth of it. But will not any principle, whether true or false, yield comfort or terror in proportion to the firmness with which it is believed? There can be no doubt but it will; the religious rites of all nations and of all sects prove this in the conduct of their votaries. Then pray what certainty can we be at by or with respect to our faith? A man may have all that certainty by his faith, that a rational creature can wish. How? By adhering to, and trusting in the revelation of God: whosoever does that shall never be confounded nor come into condemnation. But how shall we know that God hath revealed himself, otherwise than by his works; and when we know that, how shall we distinguish a revelation from God, from the effusions of an enthusiast or mystic; from the rant of quakers and sectaries, who come with a dream in their heads and a lie on their tongues, with a Thus saith the Lord? We answer, the code of revelation is closed, the vision is sealed, prophecy is at an end; nor are we to expect any new revelation: therefore if any come with one, tho' it were an Angel from Heaven, treat his message as a devised lie, and not a revelation from God, and let him stand accursed: for if they believe not Moses and the Prophets, neither would they believe tho' one

one rose from the dead. The revelation that God hath been pleased to give us, is the adequate rule of our faith, and by that Christ Jesus is the object of it; and as he is the truth and the way, what need we to wish for more. Moreover, we read, John xxi. and last verse; there are also many other things which Jesus did, which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. A strange expression! but it is presumed if the word, contain, were rendered as it ought to be, *comprehend*, the difficulty would vanish: for why could not the world comprehend them? Because there were not, nor are, material images in nature, nor objects about us sufficient, by which our ideas might be raised, or our conceptions assisted, to understand more than is already revealed. What insolence then to repine at not having a farther revelation, when we have as much revealed already as our capacities can take in. We should think it audacious to hear a peasant storming because not born to a kingdom, or a monkey for not being made a man. Shall the thing formed say to him that formed it, why hast thou made me thus? Rom. ix. 20. It will be objected here that I do not understand Greek: It is true; yet I believe I understand Greek quite as well as the objector does Hebrew: be that as it will, I understand Greek enough to prevent being imposed

fed upon in the sense of a Greek word in the new testament.

As all that truth which the faith of a christian has any thing to do with is contained in the scriptures of Moses, the Prophets and Apostles, whatsoever agrees not with those scriptures is to be rejected, whether it relates to divinity or philosophy: for if in them we have a false account of the works of God, no man in his senses will or ought to believe they contain a revelation of God. What! shall the God of truth not give us a true account of his own works? shall the God of nature deceive our senses? God forbid: for as we can know nothing of God but by his works, nor of his works till they are revealed to us, Rom. i. 19. nor then but by our senses, it is inconceivable to suppose that he should have endowed us with senses to deceive them, by giving a false account of the works of his own hands. If our half-reasoning tribe of antiscripturists pronounce this not reasoning, tell them they falsify and are strangers to the rudiments and origin of reason, and to the essential principles on which it depends; nay, to reason itself, nor know what they mean by it: for falsehood nor conjecture may not, nor ought, to go by that name. When the argument above is carried up to the origin, and to the state of the first man (and a first man there was) it is absolutely conclusive; it may be evaded, but can never be overthrown: therefore

fore he that takes the truth of scripture for granted, as the bulk of mankind, must nor can be no looser : but he that denies its truth, without having examined the evidence on which it stands, or without being able to examine it, must certainly fall under the censure of Solomon, Prov. xv. 13. xxviii. 26. for trusting his own heart, and ignorantly and audaciously calling in question the truth and veracity of God, whose goodness and mercy alone moved him to give a revelation to a revolted world. If in the language this revelation was originally made, our deists can find even but one philosophical mistake, we will yield up the whole for a cheat. Their ignorance affords me ample security here : for I never heard or read of one of them yet, that understood, or could read the Hebrew scriptures : notwithstanding, you find them continually prating against Moses and the Prophets. The translators, and the whole groupe of commentators, are also herein to blame : for they have all to a man been blinded by Rabbinical rules and a false philosophy, and have persecuted every man that would have unshackled them ; whereby they have been bewildered in uncertainty and error, and left their readers in darkness and bondage.

When the scriptures are proved true upon evidence as the record of God, and that evidence understood ; in proportion to that

our faith ceases to be irrational, and becomes the substance of things hoped for, and the evidence of things not seen, Heb. xi. 1. their truth, or the truth of the things believed not depending on our faith, but our faith upon their truth, i. e. upon the truth and veracity of God, this cannot fail of being the faith of the operation of God; for it is the office of the Divine Spirit to convince the understanding of the truth of the divine record or testimony; for notwithstanding it is founded on right reason, yet the so called reason of fallen man is a rebel in divine matters, till it is brought under discipline by the divine power of the Gospel; then the great mystery of godliness, God manifest in the flesh, is admitted as the pillar and ground of truth without farther controversy. Hitherto the soul hath been void of counsel and without understanding, stubborn and refractory; a rebellious and revolted heart hath carried her away: but now she is taught to profit and tread in the path of life, in the way she should go, and taught to submit to the divine righteousness: now her peace is as a river, and her righteousness as the rolling of water, Isa. xl. 18. In the the Lord she has righteousness and strength, xlv. 10. she now is entered into rest, and ceaseth from her own works, as God did from his, Heb. iv. 10. and resteth in the work of righteousness, in quietness and assurance for ever, Isa. xxxii. 17. her
heart

heart is fixed, trusting in the Lord, and not afraid of evil tidings, Psal. cxii. 7. knowing that God will uphold her with the right hand of his righteousness. Notwithstanding all this and more she will readily confess what none but Pharisees will deny, viz.

“ That our humility, is pride concealed ;
 “ our sincerity, hypocrisy in masquerade ;
 “ our wisdom, folly ; light, darkness ;
 “ knowledge, ignorance ; strength, weakness ;
 “ our heaven, hell ; our candle is
 “ out ; our patience, impatience ; our righteousness, a very plague ; our obedience,
 “ rebellion ; our holiness, impurity ; our
 “ devotion, profanity ; before that God”

whose eyes are flame, and pierce the inmost recesses of the soul. Now he is convinced there is nor health nor help for him in these : yet his hope and confidence remains sure and steadfast ; for he knows that he is not saved by his own faith, nor by his own works, but by Christ : therefore he is satisfied in the redemption wrought, which has brought salvation home to his heart : he now sees his warfare accomplished, and his iniquity pardoned ; that sin, death, hell, the law and curse are removed, that as he (Christ) is, so is he in this world, 1 John iv. 17. Rom. vii. 4. Gal. ii. 9. Col. ii. 11.

He that will fathom his own soul to the bottom, that will in truth acknowledge the depravity of his nature, the root and ground of his own actions and thoughts, must and

will own the truth here ; when he denies it, his heart gives him the lye, or his pride has deceived him into a knight-errantry, mistaking in his ramble his own wild conceits for realities : whilst it is thus, the man is ensnared, but likes his fetters ; sick, and in love with his disease ; delirious, incapable of being check'd by fear, or charm'd by love ; such a man, as Dr. Young, says, may live a fool, but he cannot die one.

There is an idolatry still reigning among those who call themselves Christians, equal to any thing chargeable on the diviners above : I mean amongst those who profess a christianity without Christ, and those who would join any the smallest matters of their own to what he has done to compleat their salvation. They will consent to be called by his name, but will eat their own bread, and wear their own clothes, only thy name shall be called upon us to take away our reproach. This is modern christianity, or at least similar to it : we will be called Christians ; but we will work out our title to Heaven, and find our way thither too without Christ ; the law of nature will shew us our work and way also, and we will save ourselves : but he that goes about that, or attempts to have any hand in it, has rejected the Saviour, broken faith with God, and given him the lye. Zeph. i. 5. Isa. xlviii. 1. 1 Kings xviii. Rev. iii. 16. Nah. xiii. 24. All mixture here is like
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hemlock in the furrows of the field, it is mixing christianity with idols framed in the heart, equally criminal with bowing down to the golden calf; a deep rebellion against God, similar to a felon's breach of the statute law in civil life; it is the grand plot of hell against the gospel, and the only one that ever prevailed against it.

In Num, xxiii. 23. we read, "There is no enchantment against Jacob, nor divination against Israel:" but the text reads, "There is no enchantment in Jacob, nor any divination in Israel." I read the text thus, without submitting to any man or body of men: nor dare they deny the justness of this reading. Then the plain sense is, they clave to the true God, and to his true worship, and did not swerve into the paths of idolatry and error, not devising other methods of salvation than God had appointed; nor wanted to discover the secrets of futurity by divination, Deut. xxix. 29. Secret things belong to the Lord our God, and things revealed to us and our children for ever, that we may keep the words of this law, (doctrine) and not as verse 25, "Then men shall say, because they have forsaken the Berith (purifier) of the Lord God of their fathers, which he cut off with them when he brought them forth from the land of Egypt." The real Hebrews were in all other respects, i. e. in moral life, not exempt from the common frailties of
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of human nature, but sinners like other men; yet contented with the revelation of God given by Moses, and sought not after divinations to know more: for there was no enchantment in Jacob nor divination in Israel. Divinations, &c. were only to be found amongst the apostate Heathens. There not having been enchantment, divinations, &c. against Jacob and Israel, was no exclusive privilege; for there were none against other nations or men that could hurt them; for it is not in the power of the whole of the infernal legions to raise a thunder storm, or to scatter the hoar frost upon the earth, or to blight a grain of corn, or to blast or hurt man or beast.

It is to be remembered, that the rectitude or perfection of every man's moral behaviour consists in and is best secured too, by his not swerving from the doctrines of revelation. By such a departure he falls into errors of judgment, which will never fail to contaminate his manners. This is evident in the lives of all the kings of Israel and Judah. Men may boast they know and can discover right from wrong; but if they conceive they could have made the discovery without a revelation, they only expose their ignorance.

If we ask what sin is? I doubt not only the vulgar, but the learned of all nations would differ widely in their answers.

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The assembly of divines tell us, it is any want of conformity to, or transgression of the law of God. A very indefinite definition, unless they had with more precision than they have, told us what the law of God is. The original acceptation of the word חטא Chata, rendered Sin in the scripture, is properly to Err, He Erred, he went astray, he missed the mark, Judges xx. 16. There were seven hundred chosen men, left-handed, every one could sling a stone at an hair's breadth and not miss, not חטא Chata, not sin. Other sins are the consequence of this first error of the mind; like the poor bewildered traveller who has missed his way, his multiplied steps increase the distance from his mark; or a weather-beaten ship on a lee shore in a tempest, without sight of sun, moon, or stars: helm-a-lee, or helm-a-weather, may only accelerate their destruction, for they are lost, till a light-house is seen, then their hearts are cheered, they know where they are, and how to avoid being stranded.

The gospel points out the Christian's mark; he that will wander from that, it is at his risque, 2 Cor. iv. 3. If our gospel be hid, it is hid to them that are lost. What, to those that are to be damned? So the systematick commentators say, but they are clouds without water; stars without light; erratics, keeping to no rule; uncertain themselves, and leaving their reader

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enveloped

enveloped in darkness : for the gospel's being hid, had not, nor has any thing to do with the dark doctrine of reprobation : but with those who had been led aside and lost their way, and wandered from the truth. As soon as such see the light of the gospel, they are no longer lost, the mark is before them, they see their way, walk in it, and wander no more, Phil. iii. 14. after this the way-faring man, tho' a fool, shall not err, Isa. xxxv. 8.

“ God is not man that he should lie,
 “ neither the son of man that he should
 “ repent. Hath he said, and shall he not
 “ do it? And hath he spoken, and shall he
 “ not accomplish it? he seeth no sin in
 “ Jacob, nor seeth he transgression in Israel :
 “ the Lord his God is with him, and the
 “ joyful shout of a king is with him. The
 “ language in this text is God's, and hap-
 “ py is he that knoweth the true sense of
 “ it. Here God sees the reconciliation of
 “ Christ, and the church was hid from her
 “ sins by his immaculate blood, and so
 “ judgeth of his people, as Christ hath
 “ made them, and would have them so
 “ to conceive of himself as a reconciled
 “ father, and not according to his incom-
 “ prehensible majesty : but in this relation
 “ only ; for we are not to know, nay can-
 “ not know, any thing of God in reference
 “ to us, and our relation before him ; but
 “ as we find our condition according to law
 or

“ or gospel. Deut. xxx. 6. 1 John i. 7.
 “ Cant. iv. 7. 1 Cor. i. 30. Rom. viii.
 “ 1. iv. 25. Col. i. 22. Heb. x. 12. It
 “ is true, God knoweth all actions and
 “ things ; but to see either person or action
 “ sinful, respects only the law, and is not
 “ affirmed of his simple essence.”

It will be objected, that this doctrine leads to licentiousness ? Tell such they falsify ; it leads not to licentiousness, nor to any breaches of the moral law : for the man that sees himself involved in sin and guilt with the rest of his fellow-creatures, and that he stands upon a level before God with the worst sinners upon earth, he will not sin that grace may abound ; nor will he despise the publican or harlot : when he sees himself stripped and bereaved of all excellency, it will surely damp his pride, nor will he vaunt himself over another man : when he sees the free love and forgiveness of God to him, he will love his neighbour and forgive him too : but not before. He will now learn compassion, which will constrain him to have compassion on his fellow-sinner. Where is the man that has been forgiven ten thousand pounds, but would forgive his neighbour a penny ? on the contrary, where is the proud Pharisee but would oppress or rob to pay his own debts ? and perhaps to build an hospital too, and vaunt his honesty and charity, while it was his pride only that prompted to those acts.

Let the impartial reader look around him and observe among whom licentiousness prevails most, and determine on what principles it is to be charged. It is well known the Pharisees, and the licentious multitude of pretended moralists, charge it on those of the Gospel ; but this is only the old slander against Paul revived : one would think a fair survey of the manners of men in all ages, would be sufficient to silence such babblers. Indeed, those who make the christian epoch commence at the incarnation, will be blind and deaf to all that might be urged from the manners of the ancient nations : but as we are not answerable for such ignorance, we shall take no other notice of it than to observe, christianity commenced with the first promise to Adam. The rational man need not take this for granted, the evidence of it will be clear to him upon the slightest examination. We say then, the licentious manners of the Canaanites exceeded all that had been, or I believe ever will be : this could not arise from the Gospel, for they had rejected it ; they were not Antinomians, for they strictly observed the institutes of their own law. You have their code, Lev. xviii. xx. chapters. The idolatrous kings of Israel and Judah, who only copied after those patrons, yet their licentiousness was such, that its fulsome forbids the recapitulation. Take a view of all the wanton tyrannies that have been practised

tised among all nations, did they spring from a belief of the Gospel? No. They sprang from the same root with the inquisition in Portugal; from the pride, the cursed hypocrisy and avarice of men in opposition to the Gospel. We might come nearer home, and ask, at whose door does the licentiousness of the present day lie? Not at the gossellers surely. If we were to come nearer home and scan the manners of the present age, and trace the licentiousness of it up to its source, the Gospel and the believers of it would certainly be exculpated, and the scandal fall upon the enemies to both. If the portrait of modern morality were drawn to the life, it would doubtless raise an uproar equal to that at Ephesus; and for the same reason, it would endanger our craft. What craft would be endangered by it? State-craft, priest-craft, lay-craft, &c. &c. The man that dare break in upon all those at once, ought first to reconcile himself to the sanbenito, while his pious persecutors are each wrapping themselves in a castan of their own weaving, glorying that they are not like other men: but their spurning the publican and harlot only proves them fast fixed in a fool's paradise. Methinks I see the moralist and the puritan swell at this, and think themselves affronted. I have a right to be believed, when I declare I have not written with a design to affront any man: but if

the truth affront them, they must seek their recompence as they can. I am no enemy to morality, to a true morality; but I cannot find it in myself or any one else. All the morality that I have observed amongst mankind has been similar to the loyalty of a revolted rebel, a sham obedience to escape the stroke of the law: but his enmity is not cured by it; nor ever will by his obedience to the law: for obligation begets hatred and not love. Enmity is nursed by the law, and is curable only by the pure Gospel. He that needs a law to bind him to be just, chaste, peaceable, benevolent, &c. has not, nor ever will possess those virtues; the law cannot give them, Rom. vii. The law and the fear of the gibbet may produce their counterfeits, but can do no more; and he that knows not that, is more ignorant than the Hottentot. The boasted virtue of the whole heathen world was of this spurious kind; for while they palmed themselves upon the world as men of the most rigid virtue, their lives testified the masquerade: their enmity to each other, their brutality, &c. being too scandalous and foul to mention here, as may be seen in Plutarch's lives, &c. but more clearly in the scriptures. Is it not because our oracles in the moral system (as they call it) are determined to wink hard themselves and blind their hearers too, that they refuse their attention to these things, and persist

in their attempts to establish heathenism in the room of christianity? or is it that they would dress every vice in the masque of virtue, to give hypocrisy a reputation, to commend them to God, ransom their souls, run up a new score, and balance it in their own favour? I had rather charge this to their ignorance than to a premeditated bad design: If it arises not from the former, I will lay it at the door of the latter, nor will they be able to evade the charge. What say the scriptures about those things? they speak plain, but those bastards of Ashdod with whom we have to do, neither understand, nor can I conceive they believe the scriptures. Do they not profess themselves protestants, and do not all true protestants acknowledge the truth and authority of the scriptures? Yes, but there are a swarm of new-fangled protestants who affect to sneer at, and trample upon, Moses, the Prophets, and Apostles, and because they don't understand them, set forth doctrines diametrically opposite to them. Is this a fair account of them? It is. How does that appear? From their own writers, L. Bolingbroke, D. Morgan, Voltaire, &c. &c. But you charge them with being strangers to the frame of the human heart, and the springs of their own actions, how does that appear? They deny that ever God revealed his will relative to the salvation of mankind, and to the mechanism of nature, more
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to one man than to another: that therefore each man is able to discover not only the being of a God, but his duty to him, by the native penetration of his understanding, and to perform it acceptably to him by a power also natural to him; and upon those principles they explode the revelation by Moses, the Prophets, &c. and for all this we are to take their word, without proof or probability, merely because their pride has exempted them from depravity; while the darkness and ignorance of the whole heathen world in all ages, as well as that of the human heart, pronounce all this a falshood. They are indeed very kind: for to make their system as consistent as they can, and to support the dignity, (pride) of human nature, and its moral excellency, and to set aside the revelation of God, they will compliment the whole race of men with an exemption from all original depravity, by maintaining that the condition of man is now as it came out of the hand of God; that he made us as bad as we are, and left us to mend ourselves; and that, in proportion to our endeavours to wash the Ethiopian white, we were entitled to his mercy; that the law of nature is our standard, and that that law is to be found in every man's breast; and that his natural conscience is to be Lord Chancellor in the court. Can the Hottentot produce such an exemplar of ignorance as this? No. For many of the
 heathens

heathens maintained that human nature, as they found it in themselves and others, could not be that human nature as it came out of the hands of God. Are there any abettors of this diabolical system amongst us? Yes, ten times ten thousand; not only amongst the lower classes, but amongst our dim dignitaries, our classical Quixotes, our teachers forsooth. Some think God to be a cruel being, others an ignorant one, others that he has quitted his care over his creatures, and left them to shift for themselves, &c. That there were many among the old heathens involved in those errors, is granted; but are there such to be found amongst modern christians? Not amongst modern or ancient christians, but amongst such as would be affronted at not being called and esteemed christians there are. How happens this? From their ignorance and disbelief of the scriptures. What will be the end of these things? I am no prophet; nor was I ever deemed a conjurer: therefore will look to what hath been, to determine what will be. It hath been the fate of all kingdoms, nations and people, from the beginning of time, upon their rejecting the revelation of God, to fall into anarchy, confusion, and the most abject slavery. Sacred and profane history have recorded this truth in characters of adamant. The bible is, and appears to be, the great charter of liberty. The loss of the scriptures, or swerving from, or

concealing the doctrines contained in them, have always been attended with loss of civil liberty, and always will. Those sons of violence, who are uttering their curses against Moses, the Prophets, &c. and their writings, must certainly be infatuated; for they are ignorantly destroying the records of their own privileges, and had now been bowing down to stocks and stones, worshipping the stump of a tree; or telling their beads, enveloped in superstition and bondage, truckling under the tyrants iron rod; if their forefathers had not resisted unto blood, and preserved the scriptures in this kingdom. Was it ever known that any nation were able to maintain their civil liberties, where the revelation of God was rejected or exploded? If there be such a nation or people now existing, it would be kind in our deists to tell us where we might find it. I will risque a persecution from them, the scourge of their tongues, their sneer and contempt, for addressing them to rally their disordered and disorderly troops, and coolly consider what they are about in their virulent opposition to the truth of that revelation, without which they had never been rational; for we were not made, nor are we born intuitive creatures, but only with a capacity of being taught; but those rebels against reason as much as against revelation cannot take this in, their brains are too condensed, and from an indulged stupor on
their

their understandings refuse truth from God himself, and strut about with falsehood on their tongues ; not able to make their systematically with common sense.---Those bitter waters ran in small rivulets till about fifty-five years ago, when by a pernicious system of politics similar to that at Babel they were united into a river, to increase the stream of which, the clergy of that time were made use of : they laboured with their classical buckets, their arguments *à priori*, they made use of tools sharpened by the Philistines to destroy christianity root and branch, and as they performed, some one got a good living, another a deanary, another a bishoprick, &c. and if their successors continue their assistance as they have ever since, it cannot fail of deluging posterity in heathenism, swallowing up both religious and civil liberty, destroying all social virtue, and turning the kingdom into a field of blood.

It is certain, pride, i. e. self-conceit, was the root of all the virtue of the heathen world : how happy had it been if it had never reached the christian strand ; but alas, it has overspread the human race ; it is the first vice found in man, and the last rooted out : when the soul is winged with it, it presently soars into a presumption of its desert before God ; it then becomes fraught with more plagues to itself and society, than I am able to enumerate : from hence spring

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the flighty adulations of the moralist, the hypocrisy of the pharisee, the superstitious nicety of the puritan, &c. &c. and because the design of the gospel was and is to strip the masque off those self-sanctified tribes, to expose the secret springs of their actions, to pull down their vain imaginations, that they might see themselves as unprofitable to God as other men; and that they stand before him in the same predicament with publicans, harlots, and felons; they rage against it. We dare not confine those self-deceivers to any one denomination, for they are to be found amongst all; but maintain that they are all subordinates to the deists, understrappers ignorantly paving their way, and only differ about the neatness of it; one would have rough, and the other smooth stones. We could name a number of men that were once strict puritans, that are now daring deists; but always were and continue enthusiasts; for tho' they charge enthusiasm on the scriptures, when they know what it is they will find it chargeable on themselves.---The transition from the gloom of rigid puritanism to the darkness of deism, is too notorious to have escaped the notice of any man of observation. The reason is as plain as the fact.

As a fair survey of the history of Moses contrasted with the modern opposition to it, would be quite sufficient with men free from inordinate passion, to shew the reason
of

of such opposition, so it would prove the truth asserted above, and beyond dispute justify his moral character. But after Christ and his apostles had established it, one would think a dog would not yelp at it. His character stands in no need of defence with men of sobriety, learning or reading; for none but the abandoned, the drunkard, the profligate, the pedant and the fool, ever attacked it. It is known and acknowledged by every impartial man, that no system of morality ever given to man exceeded in perfection that given by Moses; and that his own conformity to it, was as perfect as a sinful man's could be: therefore nothing but the height of malevolence, and enmity against the fairest character in history, can render it necessary to write one line in defence of it. Quotations to shew the completeness of his system would be endless; therefore I shall only refer the reader to a few for that purpose, see Lev. xix. Exod. xxii. xxiii. Deut. x. A comparison of the system of morality and the ritual of Moses, with the system and ritual of the nations he was by the command of God to dispossess, one would think would stop the mouth of all but such as need exorcism. The statutes and ritual of the Canaanites and other heathen nations at that time, consisted of the vilest prostitutions, fornications, adulteries, rapes, incests, bestialities, gomorean wickedness, perjuries, thefts, plunder, murder

der of their first born, &c. as may be seen Lev. xviii. xx. and through all the histories of the old testament, and prophetic writings, as well as in Rom. i. and in Paul's other epistles: but our good translators and annotators have been kind to the heathen world, and as much as in them lay concealed those abominations from us, while they have exposed Moses to the contempt of every fool. Let Moses's code be compared with any other code adopted by any nation under the heavens, the equity and perfection of the former, and the inequality and deficiency of the latter, must appear to any rational man. It is furthermore true that all the nations known upon earth, have either immediately, or by tradition, taken all that is good in their laws, &c. from those of Moses; and he that knows not that, is too ignorant to prate against him. Perhaps it would not be safe to compare our statute laws with those of Moses: if we might, it would be contrasting darkness with light. As to his personal character, it will be sufficient to observe, that in writing his own history he has not failed to expose his own faults, which any other historian would have concealed.

Ay but he robbed the Egyptians, and killed one of them, and then went and robbed the Canaanites of their country, and killed them too. The Hebrews borrowed, or as the heathen word לָבַשׁ signifies, they requested

requested or craved of their Egyptian neighbours. What did they crave? Nothing: but what the Egyptians gladly resigned to them to get rid of the plagues they suffered on their account; for we find, chap. xii. 3. after the Hebrews were in possession of the Jewels, &c. the Egyptians were urgent upon the people that they might send them out of the land; for they said we are all dead men. The Psalmist says, Psal. cv. 38. Egypt was glad when they departed, for the fear of them fell upon them. Hence it appears plain, the Hebrews were under no necessity of fraudulently borrowing the Egyptians jewels, &c. for they would have given them all they had to get them out of the country. Or were the Egyptians infatuated to lend their property to poor hated slaves to run away with it? for it is certain if their return had been expected, there would not have been such disputes about their going. Or was Pharaoh infatuated too; a despotic prince to be intimidated and insulted by Moses? Why did he not put him in durance, and end the contest at once? Moses was unarmed, had no military force; nor did Pharaoh know Jehovah, in whose name Moses came. What was Pharaoh afraid of? Why, when the Hebrews had got his people's property, did not he make them restore it? Why were they suffered to go away with it? Because the hand of the Lord was in it. There

is no denying of that, without ruining the credit of all history : for the heathens whose interest it was to smother this part of Moses's history, have the tradition of it as far as China to this day. The Egyptians were rebels against God, as every idolater was and is : whether it be in imitation of the forfeiture of the Canaanites by their rebellion, or what I know not, but we all know that a rebel's estate, &c. is forfeited to the crown ; and in some eastern countries, the lives of wife, children and relations are forfeited by rebellion. Surely if it be right for a fellow-mortal, to take my life and property, and to give the latter to whom he pleases, upon any rebellion, it must be much more so for him who is Lord paramount, the sovereign disposer of property, by whom princes reign, to dispose of a small part of the property of Egypt, and to command as he did the Hebrews to take it. It is presumed the deists are not so ignorant as to dispute whether idolatry be rebellion or not ; if there are such, we leave them to worship the stump of a tree, while reasonable men worship the Maker of heaven and earth.

But the word לָקַח rendered in this history *spoiled*, demands our consideration. It is no where rendered *spoil* but here : in every other place it is rendered, to *deliver*, *delivered*, *deliverance*, which is its proper and natural signification. So that the Hebrews

brews neither spoiled nor robbed the Egyptians ; but did what the Egyptians requested of them, viz. to deliver them. From what ? From the repetition of the plagues, or similar ones, and from the fears of more and perhaps worse : for they said we are dead men. In this pannick the Egyptians were as solicitous to get rid of the Hebrews, as the Hebrews were to get rid of their taskmasters, and would have hired them at any price to depart, that they might be delivered from the danger of worse plagues. Had the Egyptians been cast into the pannick they were under by any artifice of Moses or the Hebrews, they had been chargeable with guilt ; but when it is considered as the immediate hand of God, the rightful disposer of all events, they (the Hebrews) stand legally justified. It surely is at the door of interpreters to shew the reason why the word נָצַל, natzal, should be changed from its common sense here, to throw an odium on the Hebrews, and used in its proper sense in every other place where it is used. I said elsewhere, that no Hebrew word does, or can signify two things, contrary to each other ; this I shall always be able to support : for whosoever overthrows that, at once overthrows the stability of the whole revelation of God, and leaves us at the mercy of artful and designing men. The apostate Jews, and the Rabbinical men their disciples, have industriously aimed at propagating

gating this diabolical scheme: if the ignorance of our deists and reviewers did not prevent their meddling here, there can be no doubt but they would lend their assistance to finish it.

To shew the propriety of what is asserted above, the readers shall judge by examining all the places where the word נָצַל, natzal, is used.

We pass on to make inquiry for blood. That Moses killed an Egyptian is true. The case is stated Acts, chap. vii. which see.

The cruel edict which went out from the tyrant Pharaoh to murder all the male children of the Hebrews, affords this plain inference, viz. That there was no law in Egypt to punish an Egyptian for killing an Hebrew; Moses no doubt knew that, and recollected the murder of the infants. Moses knew that he was preserved and raised up to be the deliverer and law-giver to his brethren, by divine commission, Acts vii. 25. From these premises it must appear, Moses was guiltless in killing the Egyptian; and were the objector in similar circumstances, he would do as Moses did. What, commit murder? No. But kill a man he had a right to kill, as law-giver, judge, and deliverer of the Hebrews; a right infinitely greater than modern princes have, to kill an hundred thousand men to possess a country they have no claim to; or than they have to commence a war, to shew their resentment to an affront that was
never

never given, or perhaps for the sake of a whore, as has been the case many a time since Moses lived, and the murderers celebrated down to this day for heroes. It is presumed, the people at that day had as good sense, and understood the nature of actions, evidence, men, and things, as the conceited wise-acres of the present day; they wept for Moses, and mourn'd his death for thirty days, which it was not probable they would have done, had he been a robber, murderer, or deceiver. King Agrippa believed him, for he believed the prophets, Acts xxvi. 27. The evangelists and apostles witness his faithfulness, Luke xvi. 29---31. Heb. iii. 2---5. Christ Jesus himself testifies the same. Yet we have amongst us who refuse to believe aught but their own dreams, without being able to expound them.

Moses died on Mount Nebo, Deut xxxiv. and never entered Canaan, yet the malice of his enemies make him answerable for all that was done there after his death. Joshua succeeded him, and had God's warrant for all he did to the monsters in that country, about which there hath been a mighty outcry: but have not modern princes exceeded in cruelty all that Joshua did in Canaan, without any warrant at all? Yes. Spaniards, French, Dutch, Turks, &c. as all history testifies. It were to be wished we had no instances to give of other nations,

or rather, that we had none to give nearer home: but to avoid being deemed a libeller, we refer the reader to our English Nabobs. They have greatly out-done Joshua, and could they produce warrants as well authenticated, for plaguing the four quarters of the world, selling their inhabitants for slaves, plundering, scalping, and murdering, for more power to do mischief, and more property to gratify their pride and passions, they would stand justified: but not till then. Had we such neighbours as the Canaanites, parted from us only by a river, I must think every man of common humanity or honesty would wish for, and assist in their extirpation; or, why do we hang men for forcible violations of chastity, for murders, robberies, thefts; for crimes that offend the lowest degree of delicacy to be found in man or woman kind, yet found in the Canaanitish institutions of religion, against which many of the laws of Moses were levelled: and here it would be a crime not to take notice of the ignorance of the first-rate writers amongst the modern infidels, who infer the wicked disposition of the Hebrews from the laws given by Moses to set bounds to them. Whereas those laws had never been given to them, but to preserve them even from the least advance towards the statutes and institutions of the Egyptians and Canaanites. The Hebrews were to stand clear of all those

those abominations, as a people severed from all others. We have cited above, a part of the hopeful ritual of the heathen worship: Moses hath it in his eye through the pentateuch to guard the people against it. To this refers the not plowing with an ox and an ass, nor mixing divers seeds, nor wearing a garment of linen and woollen, nor seething a kid in its mother's milk; with many other laws which appear strange at this distance of time, which were then necessary, and are now very plain, when the reason of them is known. Mixtures contrary to the law of God, contrary to the nature of man, and to the sexes; contrary to the order and well-being of society, were the terms of admission into the heathen church. This is plainly the reason of the trial of jealousy, Numb. chap. v. therefore the Hebrews were forbidden all mixture, where it could possibly be avoided, lest they might by degrees be drawn aside and contaminated.* Similar to this it was in a variety of other instances through the pentateuch, the historical books, and the prophets down to Paul's epistles: but who may take the veil off without being abused, as without doubt I shall be for saying so much; particularly by the Re-
R 2 viewers,

* They, the Heathens, had Beth Aarabah, a temple to the mixer, Joshua xviii. 22. where the abominable mixtures prohibited by Moses were practised. It is to be noted, that tho' Beth be generally translated House, its general meaning is a temple; and by the name of their temple, the objects worshipped at it may be known.

viewers, who really know no more of the matter than the wild asses of the wilderness, Erse being more familiar to them than Hebrew: but I must ask their giantships pardon for not recollecting that brazen heads can jabber in any language. Their loquacity would almost prompt one to give credit to the Pythagorean doctrine of transmigration, and that the same diabolical spirit which was ignorantly supposed to inhabit the brazen heads first made by the Heathens in imitation of the Hebrew teraphim, is transanimated into the brazen heads, that continue to stun and deceive the town with their babble once a month. We will treat them with the history of brazen heads as far back as we can, and leave the reader to judge and make application.

The first we find any account of, of late years, was made at Madrid, by Henry de Villeine, afterwards broken to pieces by order of John the second, king of Castile; Bartholomew Sibelev, and the author of the image of the world, affirm another to have been made by Vigil; William of Malmfbury affirms the same of Sylvester; John Gower, of Robert of Lincoln; the common people of England, of Roger Bacon; Jostatus, bishop of Avilla, George of Venice, Delrio, Sibilius, Delancre, &c. say the same of Albertus Magnus, bishop of Ratisbonne. He is said to have made
an

an entire man of brass ; that he spent thirty years in forming him under several aspects and constellations. He made the eyes, according to Testatus in his commentaries upon Exodus, when the sun was in a sign of the Zodiac correspondent to that part, casting them out of divers metals mixed together, and marked with the signs and planets, and their several and necessary aspects. The same method he observed in the head, neck, shoulders, thighs, and legs, all which were fashioned at several times, and being put together in the form of a man, had the faculty to reveal to the said Albertus the solution of all his principal difficulties ; and that nothing may be lost of the story, they add, that it was battered to pieces by St. Thomas, merely because he could not endure its excess of senseless prating.

F I N I S.

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